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CHRONICLE

The Mexican Outlook.—Direct negotiations between the Washington Administration and the *de facto* government in Mexico would seem to be at a standstill. A report, however, has gained credence that Provisional President Huerta is sending Manuel de Zamacona to the American Capital as his personal representative to discuss the situation with Mr. Bryan, the Secretary of State. Zamacona was the Mexican Ambassador in Washington at the end of the Porfirio Diaz régime, and until recently was the financial agent of his Government in London. This move is expected to result in the recall of John Lind, who went to Mexico bearing similar credentials from President Wilson. Señor Gamboa, Mexico's Foreign Minister, has denied the statement purporting to come from Washington, that the Foreign Office and Mr. O'Shaughnessy were exchanging messages. A similar denial has come from Mr. O'Shaughnessy. In spite of these denials administration officials are just as emphatic in insisting that exchanges are going on between Señor Gamboa and Mr. O'Shaughnessy, and that oral assurances have been given that General Huerta will not be a candidate for President in the Federal election of October 26. Meanwhile, all efforts to get a declaration of policy from President Huerta in this respect are without avail, and even members of the Mexican Cabinet seem not to know what will be his attitude.

Hetch Hetchy Water Bill Passed.—The House of Representatives, by a vote of 183 to 43, passed the water project bill providing for the grant of an extensive tract of land in the Hetch Hetchy Valley, a part of the Yosemite Valley National Park. This project has been be-

fore Congress for several years and has been opposed on the ground that the 35,000-acre lot destroys a place of natural beauty second only to the wonderful Yosemite Valley. The Hetch Hetchy Valley is more than 4,000 feet above the level of the sea, and lies about 140 miles southeast of San Francisco. The creation of the lake is projected primarily to supply pure water for drinking and other purposes to San Francisco, which has bonded itself to provide for the construction of the lake and the aqueduct. The cost of the scheme will approximate \$77,000,000. Even granting that the Hetch Hetchy Valley is the most beautiful woodland spot in the world, as John Muir, the naturalist, maintains, it seems reasonable that beauty should yield to utility when there is question of supplying an abundance of pure water to a great city: the House at least seems to have taken that view.

American Bar Association.—At the annual meeting of the American Bar Association held last week, at Montreal, Canada, a resolution was adopted indorsing President Wilson's action in regard to Mexico; ex-President Taft in an address advocated greater independence for the judiciary, and ex-Judge Alton B. Parker, Democratic candidate for President in 1904, proposed a resolution, which was adopted unanimously, for the approval of the celebration of a century of peace between the United States and Great Britain. In advocacy of a life tenure for judges, Mr. Taft said that "only by this means could the judiciary be hedged around with immunity from the temporary majority in the electorate and from the influence of a partisan Executive or Legislature." The Federal courts with their life-term judges, said Mr. Taft, are the terror of evil-doers. Every lawbreaker,

he declared, preferred to be tried in a State court. In conclusion Mr. Taft pointed out that if a judge appointed for life proved unworthy there was always the remedy of impeachment. He advocated, however, a change in the mode of impeachment, so as to reduce the time required of the Senate in such proceeding. At the closing general session Mr. Taft was unanimously elected President of the association. No other name was presented and the announcement of his election was greeted with prolonged cheers.

Guam on the Map of Commerce.—The little Island of Guam, the smallest of the United States' possessions, is nearing the realization of her efforts to be placed on the map of commerce. She is sending to Manila an exhibit of the products of the island, chiefly copra and spices, which will be displayed in the rooms of the Manila Merchants' Association. Guam wants direct freight service with the world. At the present time the only communication the island has with the outside world is a monthly visit from the army transports which carry supplies and mail. Mail to the United States must first be sent to Manila. The Navy Department has agreed that the station ship at Guam make periodical trips to Manila with such quantities of Guam products as shall be called for by Manila merchants.

Canada.—The Extension mines at Nanaimo have been abandoned. The machinery has been removed and the mines have been flooded. The prospect of resuming work in the other pits is not encouraging. The owners, willing to treat with local unions, refuse absolutely to recognize the United Mine Workers of America. The militia is growing restive under the pressure brought to bear on them by the unions in Vancouver, whence most of them came, and are asking to return. The Seaforth Highlanders refused to do escort duty with regard to prisoners brought from prison to the court, unless a magistrate accompanied them.—The salmon run on the Fraser River, that opened so promisingly, has been a comparative failure. At most only 500,000 cases will be put up, the result of the depletion of the fish before reaching the river.—The wheat passing through Lachine Canal up to the end of July amounted to 32 million bushels. Last year at the same date it came to a little over 18 million.—The Rupert's Land Synod of the Church of England passed a resolution that it is the duty of that Church to turn all Italians and Ruthenians into good Christian citizens. As this means, in the mind of the Synod, conversion to Anglicanism, it is a comfort to know that resolutions can have little efficacy.—Lord Haldane did not stay very long in Canada, but he stayed long enough to talk to reporters about the so-called marriage question, which it would have been better to leave untouched, especially as he may have to sit in judgment on it.

Great Britain.—The new dreadnoughts are being equipped as oil burners only. This has caused no little

hostile comment as Great Britain depends on foreign nations for mineral oil. To overcome this difficulty the Government has explorers out looking for oil within the empire.—The prosperity of the past year still continues. Mr. Lloyd George foresaw a year ago that such would be the case and constructed his budget accordingly, notwithstanding the warnings he received from Mr. Austen Chamberlain and others of the Opposition. The success of that budget has done much to reanimate the Government. The number of paupers has decreased greatly. Employment is constant and wages high, so that there is difficulty in getting harvesters.—Mr. Lloyd George has attracted a good deal of attention by his assertion that the continual increase in army and navy expenditure will lead eventually to a revolution. It is good that one who has the public ear, should make the discovery, as less important people have been saying the same for years. Meanwhile the Government is spending large sums on naval defense. If it be that the Brazilian dreadnought Rio de Janeiro, now building in England, is for sale, as reported, the Government may be compelled to buy it to prevent so powerful a ship from passing to a European power.—It is said that a private committee of merchants and others interested, will undertake to provide for a proper representation of British commerce at the Panama-Pacific Exhibition.

Ireland.—The disturbances in connection with the Dublin tramway strikes have been greatly exaggerated in the cable reports. Not more than one-fifth of the employees went on strike, and these were quickly replaced so that there was less than an hour's interruption of traffic. The time selected for the strike was Horse-Show week, when Dublin is crowded with the visitors from the country and Great Britain. There seems to have been no grievance against the company, whose electric trams are conceded to be the most efficiently conducted in the British Isles, except the will of a notorious labor leader named Larkin, a Socialist imported from Liverpool. A meeting called by him and held despite the proclamation forbidding it was suppressed by the police, the resistance of the Larkinites resulting in two deaths and numerous injuries. The Dublin employers have agreed to employ no workers who belong to the Transport Workers' Union, the organization controlled by Larkin, but declare their desire to continue their friendly relations with the regular trade unions. Larkin also declared a boycott against the business houses controlled by Mr. W. M. Murphy, principal owner of the tramways, but this also failed. The Horse Show, which from the business view-point was the most successful ever held, was not injuriously affected by the strike.—Mr. Redmond, speaking at a Catholic hall opening at Aughrim, Wicklow, inveighed strongly against the evil cross-channel literature that is flooding the country, and declared that it would be the duty of an Irish Parliament to put a stop to it. As a means thereto, they would en-

courage the revival of the Irish language, with the pure and healthy conditions and customs that prevailed when it was in vigor. Home Rule meant the restoration of national life, as well as of land and laws, and would complete the program of the Gaelic revival.

France.—The Government has relaxed its order prohibiting the observance of Good Friday in the Navy. The sailors were very indignant at the abolition of the observance, especially when in foreign ports they saw the day observed by sailors of other nations. Representations were made to the Minister of Marine, which resulted in permission being given to the ships when abroad to keep the day holy, but requiring special permission when in home waters.—To judge from the press there is a growing feeling of the need of France and the Holy See coming together. This has been brought about by the need of substituting French for Spanish priests in Morocco, and the desire to recover French influences where it has been lost in the near East; but it appears certain that no official action has been taken.—The French motor trade now employs no less than \$240,000,000 of capital, and the export of motor vehicles from France has risen from \$32,500,000 in 1911 to \$42,500,000 last year. The number of cars in use in France is now returned at 89,185. Regarding the future, the British Consul in Paris, from whose report we extract these figures, writes that "In the motor-car business France once possessed almost an monopoly, but now there is fierce foreign competition to contend with, even on French territory. In the case of the United States, more American motor cars have been bought by France than have been sold by her to that country. Theirs are the cheaper class of machines, whereas it is in the so-called motor cars de luxe, that is to say, in the highest class and expensively-fitted-up kinds, that French export trade chiefly consists."

Belgium.—The Belgian Socialist papers are striving to create bitter feeling between M. Renkin, the Colonial Minister, and the Jesuits. Differences have, it is true, arisen, but the mutual attitude of M. Renkin and the Jesuits will not be affected by what appears in hostile newspapers. The origin of the dispute may be traced to the misrepresentations of M. Vandervelde, who conducted a campaign of his own against the Catholic missionaries in the Congo at the time when the Congo Reformers in England were making platforms ring with charges against the Belgians. He brought forward a proposal for an investigation and it was opposed by the Government and rejected by the Catholic majority in the Chamber. Following upon M. Vandervelde's attacks on the missionaries, M. Renkin adopted in the Belgian Congo a policy which the Jesuit Fathers felt was unfair to them in some important respects, and the Provincial, Father Thebaut, sent a circular to the Catholic senators and deputies in which he explained their objections. Thereupon M. Renkin printed for distribution amongst

the same senators and deputies a circular in which he criticised the Jesuit missionaries in a manner which has excited surprise and considerable indignation in Catholic circles, the *Patriote* saying it is difficult to believe he could be the author of such a document. M. Renkin will doubtless see that he has been misled and make a suitable *amende* to the Jesuit Fathers.

Portugal.—Ex-King Manoel was married on September 4, at Sigmaringen, to the Princess Augustine Victoria of Hohenzollern by Cardinal Netto, the exiled Patriarch of Lisbon. A great number of princes and princesses were present, but the crowned heads of Europe could not attend because they have all recognized Portugal as a Republic. They were, however, represented at the ceremony. The marriage took place in the parish church, near the palace, as both parties are Catholics. The alliance is supposed to have especial significance because at the present moment the rulers of the Republic are at each other's throats. Santos, the hero of the Revolution, assails the Government for establishing a Reign of Terror. "If the gallows and guillotine were not banished as political instruments," he writes, "they would be in use to-day. We are at the tragic period of our national life." The *Socialista* protests that "the Monarchy would not dare to be as tyrannical as the Republic has shown itself," and the *Debate* finds "the nation in the grip of a gang that has no legal authority."

Spain.—King Alfonso has commuted the sentences of six prisoners who had been condemned to death to imprisonment for life. Among them was the anarchist Rafael Sanchez Allegro, who fired three shots at the King in an attempt to assassinate him on April 13 last. This individual is reported to have written a letter of thanks to the King whose action in the matter is supposed to be a prelude to the abolition of capital punishment.

Italy.—The election campaign is going on quietly but every one is in doubt as to what the polling will be on October 28 in view of the enormous growth in the electorate, which has been raised from three millions to eight. The increase was granted to satisfy the Socialists. There is said to be considerable activity among the bodies authorized by the Holy See, among which are the Popular Union and the Electoral Union.

Rome.—The usual report about the Pope's illness has been cabled everywhere with the usual contradiction on the next day. The press pretends to see something wonderful in the fact that the Cardinal of Milan had with him at an audience with the Holy Father only four prelates instead of the whole Cathedral Chapter.—The Pope has derived much consolation from the great success attending the Congresses of German and Austrian Catholics held at Metz and Linz, respectively, within the past week.—Five thousand members of the athletic societies who met on September 6 had made arrangements for a great

parade which was to go through the principal streets and end at the Vatican. On the pretext that it was a political demonstration and intended as an offset for the procession of September 20, the anniversary of the fall of the Temporal Power, the authorities forbade the demonstration.—Cardinal Vives y Tuto died on September 7.—Several of the Cardinals in Curia have been able to absent themselves from Rome, a fact indicating that the work of the various sacred congregations prior to the vacation is practically complete. Cardinal De Lai, Secretary of the Consistorial Congregation, has been at Vico Equense in the peninsula of Sorrento, and also the famous shrine of Our Lady in the Valley of Pompeii. He visited the various charitable works which have gradually developed around the shrine, and blessed the new chapel of the girls' orphanage. Cardinal Bisleti has also gone to the South to preside at a religious function at Fontanarosa, near Avellino. Cardinal Vico went to Chiavari in the North to take part in religious celebrations there. The new Cardinal-Vicar, Cardinal Pompili, also left Rome for a short time.—The Venetian pilgrimage, which takes place in September, will naturally be an occasion of great happiness to the Holy Father. The deep affection which he had won when Patriarch of Venice has only increased with time, and the occasion will afford an opportunity for the manifestation of this mutual affection.

Germany.—Special honors were conferred upon Baron von Hertling, the Centrist Minister of Bavaria, on the occasion of his seventieth birthday, August 31. As an author, a scientist, a philosopher, a statesman he ranks among the foremost men in the German empire. From 1875 to 1890 he was a member of the Reichstag, and later, in 1896, became one of the most prominent leaders of his party in the national parliament. Since 1891 he has been royal counselor of the Crown in Bavaria, and since 1912 has held the position of President of the Bavarian Ministry. He has been no less devoted to the Catholic cause than to national and scientific interests.—It is believed that while Germany will not be officially represented at the Panama-Pacific Exhibition, efforts will be made on the part of various German industries to arrange for a private display of their products, with the support of the German Government. A bureau has been erected at Berlin to carry on a propaganda for this purpose. It is financed by prominent German bankers and business men.—The second Zeppelin marine airship, which has now been completed, will be able to cross the ocean without any risk. Such at least is the testimony of Zeppelin experts. It is the largest Zeppelin airship hitherto built and measures 525 feet in length with a width of 54 feet. It has a space of 27,000 cubic meters and four motors of 850 horsepower as a total of efficiency. The crew will consist of nineteen officers and men.—The German press has in general treated in a more humorous than serious manner

the proposals of Mr. Andrew Carnegie that the leading Powers should be invited by the German Emperor to consult about the best methods of securing universal peace. They point out that Mr. Carnegie's present attitude stands in marked contrast to his former economic pursuits. His idea that four Powers could dictate peace to the entire world is considered rather optimistic in view of the fact that six Powers were not able to bring about peace in the Balkans. They admit the good intentions of the American steel king, but declare that while Germany desires peace, she must be prepared and armed for all the hazards of war, precisely as was the American nation itself at the turning point of its history.

Austria-Hungary.—Investigations into the attempted assassination of the new Government Commissary of Croatia, Baron Skerlecz von Lomnicza, have led to the discovery of plans laid for the murder of the heir apparent to the Austrian throne, Franz Ferdinand. In spite of the declaration of the Croatian student Stefan Tifzig that he alone was concerned in the attempt made upon the life of the Commissary, suspicion fell upon another student, Alinowitsch, of Agram. Letters were found in his possession stating that at the first favorable occasion an attempt should be made to assassinate the Archduke Franz Ferdinand. A close watch will be kept upon the students of the Croatian capital.

Balkans.—Gen. Savoff, the Bulgarian Commander in Chief, arrived at Constantinople on Sept. 3. He was met at the station by a delegation from the staff of the Turkish Foreign Office in splendid new uniforms, who formed a guard of honor for the visitor as he went to his hotel. It is recalled that Gen. Savoff, who led the Bulgar forces to victory in the war against Turkey, was formerly a Turkish subject.—The accusations of cruelty made against one another by the Balkan Powers who were recently Allies are so appalling that undoubtedly there is a great deal of exaggeration. Greece has in particular figured as an accuser of Bulgaria. A number of telegrams have come from Athens in which the King and others in high positions are stated to have denounced the Bulgarian soldiers as monsters in human form. On the other hand, reports from Bulgarian sources attribute to the Greeks conduct quite as indefensible as that which they impute to the Bulgarians. Greek troops, it is stated, have devastated a number of Bulgarian villages. The villagers in some cases were shot down like rabbits. The Greeks are said to have seriously injured or destroyed the Seminary of the Lazarist Fathers and the Refuge of the Sisters of Charity at Zeitenlik, to have burnt down the Catholic church, schools, and bishop's house at Kilkitch, to have butchered a multitude of people at Salonica, giving no quarter and inflicting outrages on the young in the presence of their parents. In over fifty villages they were, it is alleged, guilty of pillage and slaughter, and their victims included three priests.

QUESTIONS OF THE DAY

The Castellane Marriage Case

As our readers know, Count Boni de Castellane has been successful in his appeal against the first decision of the Roman tribunal of the Rota, that the nullity of his marriage with Miss Anna Gould had not been established. As Madame Gould has the right to appeal, and as the Defender of the Marriage Bond probably will do so, this does not settle the case finally. Yet, as the affair has a special interest for Americans, and as so many unreasonable things are being said about it, an explanation of what has been done must be acceptable.

First of all we must remark that to make the Pope responsible for the decision is utterly unreasonable. The case has been in the eminently respectable tribunal of the Rota, before three judges learned in canon law who have published not only their judgment, but the principles on which it rests. Of course the Pope *could* reverse a decision of any of his courts, should such a decision be unjust, but the case of his doing so is practically impossible. The courts of justice in the Roman Curia is, at least, as efficient as anywhere else in the world. The way of appeal is wide open to dissatisfied suitors; so, as a matter of fact, the procedure there is much the same as elsewhere.

The Rota has not granted Count Boni a divorce. It has declared his marriage null and void from the beginning by reason of an essential defect; and its reasons ought to be clear to any intelligence. A marriage is null and void when the contract contains a condition, expressed or understood, affecting the mutual consent of the parties and contradicting the essential nature of marriage. The Castellane-Gould marriage contained such a condition on the part of Miss Anna Gould; therefore it was null and void from the beginning. Count Boni de Castellane had to establish the fact. He showed by the testimony of three witnesses that Miss Anna Gould had said before the ceremony took place that she was doubtful of the proposed union, and that should it turn out badly she would get a divorce, while others proved that she constantly reasserted this intention almost from the very wedding day.

All this was established sufficiently at the first hearing; but though one inexperienced in the minute exactness of the Roman courts might have thought it sufficient to settle the matter in favor of Count de Castellane, the judges thought otherwise. One may have an erroneous idea regarding the lawfulness of divorce, and may even view it with a certain vague complacency as a means of escape from possible difficulties in the future, and yet have the prevailing intention to contract Christian marriage. In such a case the error is chiefly in the intellect: a contract and its conditions are acts of the will. The intention of the person is not to contract marriage as he

or she understands it, but to contract marriage as instituted by Christ. This intention outweighs any mere velleities of vague complacency, and consequently the marriage will be valid. This, then, was the crucial question. Was Miss Anna Gould's case that we have just described, or did she make the right to use the civil divorce laws a condition of her consent? Count Boni de Castellane asserted the latter; the judges in the first instance held that he had not established his case, and consequently that the nullity of the marriage had not been proved.

Count Castellane appealed and presented his case again. Madame Gould refused to appear. Count John Castellane testified that on the eve of the marriage she said she was a Protestant and could get a divorce whenever she pleased, that she would never become a Catholic, for then she would lose her right to divorce her husband and marry again, and that this right it was that reassured her in her doubts concerning the marriage she was about to contract. Prince John del Drago more than confirmed this, for he testified that Miss Anna Gould declared explicitly to him that she was marrying on condition that she should be free to divorce her husband in case of his infidelity. This was again confirmed by the testimony of the bridesmaid who said that, in reply to her question, whether she thought she would be happy with Count Castellane, Miss Gould replied that in case she was not she would divorce him, a resolution she expressed more than once in her presence and that of others.

Here, then, was something more than a mere error of judgment, or a vague complacency in divorce as a means of escape from possible difficulties. There was a definite act of the will as definite and as strong as the will to contract marriage. In such a case one has to harmonize if possible the two wills. Can one harmonize the resolution expressed again and again to use divorce in case of unhappiness with a will to contract Christian marriage. The judges held they could not. It was attached, then, to the marriage consent as a real condition. The bridesmaid was clearly of this opinion, for she closed her testimony with these words: "In America almost all the girls who marry have this intention, to use divorce if the marriage does not make them happy." Moreover, that Madame Gould maintained that resolution constantly after her marriage was proved by several witnesses, among them being the Marquise de Talleyrand, an English Protestant.

Against all this was, first, the denial of Madame Gould at the first trial—as we have seen, she entered no appearance at the second. But in it the judges noted several inaccuracies. She implied, for instance, that at the time of her marriage she was an inexperienced girl of about fifteen, having naturally no other idea than of getting married as everybody else does. She said, too, that she was brought up to disapprove utterly of divorce and that she did not change her mind until some years after her

marriage. But with regard to the first point, a document she executed just after her wedding shows that she was then of age; while as to the second, if she spoke of her religious education, it must be remarked that, though nominally an Episcopalian, she was not baptized until a month before her marriage; and if she spoke of her domestic education, it must be remembered that divorce is not unknown among the members of her family. The judge delegated to take this testimony noted that Madame Gould refused to be sworn on the Gospels, saying that she had never done so, but added that she would certainly tell the truth. Secondly, there was the testimony of members of the Gould family. But with one exception it was either negative or the expression of the witnesses' personal opinion. One only, when asked whether her sister had expressed the intention of divorcing her husband in case of trouble answered that she had told her the contrary. But even this would not prove a fixed intention against the many witnesses on the other side.

The case having been thus presented to the judges their decision might have been foreseen. Madame Gould had at the time of her marriage given her consent under a condition opposed to an essential of marriage, namely, its perpetuity; hence the marriage was null and void. She had never revoked that condition but had persevered in it; hence there was no place for any argument that the defect at the time of the marriage contract had been healed subsequently. Some suggest that the case of Count Castellane is the result of a conspiracy. This would mean that all his witnesses have perjured themselves by agreement. Of this there is no sign. The judges cross-examined them very carefully, as the process shows, and besides it is antecedently improbable that so many persons, including good practical Catholics, an American lady and an Anglo-French, both Protestants, should have lent themselves to such wickedness in order to gratify such a one as Count Boni de Castellane. But supposing it to have been so, it would not cast any reflection on the Roman tribunal. This, like every other court, must decide according to the law and the evidence. It has no guarantee of infallibility. Its function is that of any other court, to sift the evidence and stick to the law. If it is led into error the crime attaches, not to it, but to those who have caused the error.

Others resent the decision as a reflection on the status of many married couples to-day. One may as well face the facts. Perpetuity is essential to the marriage bond: without it there is no marriage. There can be no doubt that many do exclude it from their marriage contract and, consequently, are not married. But on the other hand, there are many, too, who though they have erroneous ideas in the intellect, do not transfer them to the act of the will, in which the contract consists. They intend to contract Christian marriage, and consequently, so far as this question is concerned, they do so. It must

be noted, too, that so far as the exterior court is concerned, a marriage is to be regarded as valid until it be established by due process that it is not. Hence no one has the right to speculate as to whether, in any particular case, A and B are really married. This belongs to the court of their conscience. If they know that they have on account of invalidating conditions, contracted marriage invalidly, ordinarily speaking, it is their business to put the matter right by giving a valid mutual consent free from such conditions.

HENRY WOODS, S. J.

Kosciuszko

When a certain portion of our population, which one is pleased to note is rapidly dwindling in importance and in numbers, awakens to the fact that on Labor Day a number of Catholic prelates and priests and religious societies penetrated into the sacred precincts of West Point there may be a cry of alarm. In conjunction with the Superintendent of the Academy, a member of Congress and other notables, they unveiled a splendid statue of the great Polish hero Kosciuszko, while the Cadet Corps paraded, the Academy Field Battery boomed its salute, and the uniformed Polish bodies discharged volley after volley of musketry. Some excited individual may see in this ceremony a new attempt of Rome to possess itself ultimately of the Government of the United States.

And yet if there is any place where Kosciuszko should be honored it is West Point. He created it. On September 19, 1778, Washington wrote from Fort Clinton at West Point to General Duportail, Chief Engineer, as follows:

"Colonel Kosciuszko who was charged by Congress with the direction of the forts and batteries has already made such progress in the constructing of them as would make any alteration in the general plan a work of too much time; moreover, the favorable testimony which you have given of Kosciuszko's abilities prevents uneasiness on that head. Whatever amendments may occur you will be pleased to point out to him that they may be carried into execution."

It is true that Duportail was chief engineer at the time, but as a matter of fact that official knew nothing whatever about military engineering.

Perhaps the most remarkable fact in the prosecution of this work which was so vital to the success of the Revolution was that Kosciuszko had almost no men to assist him. On December 28 he wrote to General McDougal that there were at his disposal "one company of carpenters whose pay is 12 pence a day, consisting of *nine* men. I am in great want of a whip-saw," he says, "and cannot get it from Fishkill. I have no intrenching tools except *twenty* spades and *twenty* pick-axes; there are very few in the regiment, whereas to complete the four batteries we want at least 600 men, 160 carpenters, 30 masons, and 16 teams for four months." In the following year he wrote to Washington:

"I have only two masons from the main army and do not expect any more; the officers being unwilling to part with them. I applied to the detachments here which have a number of them and wrote to the officers in the most pressing terms showing them the necessity of it but got none. I am out of lime. It is true I have a promise of getting some more, but when I cannot tell. I have twenty carpenters sick and my three masons are without shoes."

On April 25, he wrote to McDougal:

"I send you a rough map of West Point with the indications you desire from me about the public buildings and the works. The map shows, the arsenal, the carpenters' house, the commissary and forage stores, the huts, the bake-house, the barracks, the stables, the officers' houses, the artillery barracks, etc." "But," he adds: "The carpenters complain about provisions of which they have not enough; they beg your Honor to allow them more bread."

Kosciuszko must have been a marvelous military genius who with such inadequate instruments could make West Point impregnable. Washington himself testified that "to his care and sedulous appreciation the American people are indebted for the defense of West Point." And long after the war, when the hero returned to America, he wrote: "I welcome you to the land whose liberties you had been so instrumental in establishing. No one has a higher respect and veneration for your character than I have."

No doubt it was this enthusiastic admiration for the hero who had given them their home as well as the fact that it was he who first taught the science of artillery-fighting to the American troops that prompted the West Point Cadets as far back as 1828 to erect a memorial to the illustrious soldier.

In *Niles' Register* of 1824 we find it stated that "the cadets of the United States Military Academy, West Point, have offered a gold medal of the value of fifty dollars for the best design for a monument to the memory of Gen. Thaddeus Kosciuszko. It is to be erected at West Point, on a romantic spot situated on the banks of the Hudson and known by the name of Kosciuszko's garden, a little retreat which he had made for himself while constructing the defenses."

It should not be forgotten that it was Kosciuszko who was the chief factor in the victory of General Gates at Saratoga—"the Thermopylae of the American Revolution." In the retreat of the army, according to the Memorial in Jefferson's papers (Series I, Vol. XIV, p. 148A), "Kosciuszko was distinguished for his activity and courage and upon him devolved the choice of camps and posts and everything connected with fortifications. In front of those camps two battles were fought which resulted in the retreat of the enemy and his surrender at Saratoga." That achievement won for the country the assistance of France. "For God's sake send Kosciuszko back to us," was the cry of one of the generals before that battle. Kosciuszko was sent and the battle was won. Had he arrived in time to help his friend Gates in the South,

the battle of Camden, which gave North Carolina to the enemy, would probably not have been lost.

He was an ardent advocate of the invasion of Canada after the arrival of the French auxiliaries, for it was hoped that their presence among the French Canadians would arouse in the inhabitants their love for France and their hatred of England. But Washington opposed the plan, fearing that France would hold the new territory. "No nation," he said, "could be trusted further than it is bound by its interests."

The whole career of Kosciuszko was chivalric to the highest degree, and appealed not only to the soldiers with whom he fought, but to his own and subsequent generations.

It was disappointed love that brought him to these shores. He came alone and apparently without credentials. But he had studied in the best military schools in Europe and his technical knowledge and natural abilities were soon recognized and employed. He was adored by his companions in arms, and might have well remained in the country whose liberties he had helped to secure, but when the war was over his sword was unsheathed for the freedom of his native land. We find him with Poniatowski fighting fiercely at Zielonog and Dubienka, and when King Stanislaus proved false, he with other officers threw down their swords in disgust. He saw the dismemberment of Poland in 1793, and in 1794 entered Cracow as Supreme Dictator when the nation rose against its foreign oppressors. Leading an army of peasants armed with scythes, he routed the enemy at Racławicé, and when Warsaw drove out the invaders he pursued them to the Prussian frontiers, and would have crushed them utterly in spite of their numbers had not Prussia, without a declaration of war, taken part in the fray. Kosciuszko was driven back, wounded, to Warsaw, where after a five months' siege, in which the Polish women were conspicuous for their valor, the enemy took to flight, pursued by Kosciuszko to the Vistula. Poland's independence would have been won that day but for the treachery or listlessness of one of her generals. When the battle was over Kosciuszko awoke, after three days' unconsciousness, to find himself a mangled wreck in a Russian dungeon.

He returned to America in 1797, escaping shipwreck on his way, and was received with the wildest enthusiasm at Philadelphia, the citizens drawing his carriage from the landing to his lodgings. But his condition evoked more than enthusiasm. Pity was the chief feeling in the hearts of those who saw him. There was an open gash in his head, he had three bayonet wounds in the back, and a part of his thigh had been carried away by a cannon shot. His wounds were such that he could not move without excruciating torture. He was back again in Europe in the following year to make another effort to free his country. But the fall of Napoleon at Waterloo crushed him completely, and he retired to Switzerland, where he died on July 8, 1815.

Not only does West Point cherish the memory of this great man, but monuments have also been erected in his honor at Perth Amboy, at Cleveland, at Milwaukee, at Washington, and another no doubt will be soon inaugurated in New York. There are 2,600,000 Catholic Poles in the United States, and these popular testimonials in honor of their great countryman are not merely an expression of their pride in his achievements for the freedom of this country as well as for that of his native land, but are declarations made in enduring bronze and granite that every man of those 2,600,000 and every woman will be ready at any moment, like Kosciuszko, to give if need be the last drop of their blood for the glory and greatness of the American Republic. X.

Trade Unionism in Germany

In the Chronicle of last week AMERICA made mention of the exceptionally fine address on the trade-union question delivered during one of the sessions of the Metz German Catholic Congress last month by Prince Löwenstein, President of the Congress. The readers of AMERICA will recall the pith of that address, admitted to have been the most important utterance heard by the splendid gathering of German Catholics that made the meeting in the old Lorraine city one of the most conspicuous in the history of Catholic Congresses in the empire. The Prince's plea, an earnest, eloquent and forceful one, was for a truce between the followers of the "Berlin movement," which supports the exclusively Catholic labor unions, and those of the "Cologne movement," which is responsible for the unsectarian "Christian" unions of the Rheinland, associations largely controlled by laymen and more partial than are the Catholic bodies to modern economic methods in dealing with industrial problems.

They who have followed the interesting story of the upbuilding of the strong Centre party in German politics will need no rehearsal of the grave incidents which made Prince Löwenstein's appeal almost imperative. It is not so long since leading spirits in the Centre recognized the dangers to Catholic unity emerging from the situation facing them: a quarrel that daily grew in bitterness had developed between the advocates of workingmen's unions made up exclusively of Catholics and guided by strictly Catholic ideals, and the defenders of an alliance with similar associations built upon what they proclaimed to be the broader basis of simple Christian principles. These latter bodies welcomed the cooperation of all workingmen, non-Catholic as well as Catholic, who were prepared to accept and, in their efforts for the industrial betterment of existing conditions, to follow the moral code pure Christianity implies.

That quarrel threatened to dissipate the strength of the great Centre party in Germany, since the suspicions engendered among the members of the opposing unions appeared daily to weaken the united front hitherto presented by the well-disciplined army of Catholic working-

men to the Socialistic propaganda rife in Germany. The keenly observant heads of the Centre were not slow to recognize this fact, and during a visit of the late lamented Cardinal Fischer to Rome, the entire question was submitted to the wise and prudent judgment of the Holy Father.

Last November Pius X made known his mind in the matter. In the singularly sympathetic Encyclical, *Singulari quadam*, addressed to the whole Catholic episcopate of the fatherland, the Holy Father, whilst giving his paternal blessing and cordial approval primarily to the purely Catholic unions, did not deny the right of Catholic workmen to cooperate under certain reservations with their non-Catholic fellows. The subject, wrote his Holiness, had engaged his attention on various occasions in recent years. He recognized there was danger, unless vigilance were exercised in time, lest gradually there should be acquiescence in a certain vague and indefinite Christianity which was called Interdenominational, and which was spread through the senseless recommendations of a common Christianity. But this vigilance being supposed the pontiff affirmed his desire that Catholics should cultivate, in regard to non-Catholic citizens, that peace without which there could be no discipline in human society and no prosperity in the State.

Considering, therefore, the special conditions existent in Germany, the Holy Father continued, it seems well that the so-called Christian Syndicates established in certain German dioceses should be tolerated. Catholics may, then, be permitted to join also these mixed associations so long as toleration does not cease to be opportune and proper; but suitable precautions are to be taken to avoid the dangers which were involved in organizations of the kind. The bishops of the land, he concluded, must regard it as a sacred duty to be vigilant, and not to permit that Catholics should suffer through participation in the proceedings of such mixed bodies, and to see to it especially that Catholics do not join any association that controverts the teachings and precepts of the Catholic Church.

The main intent of the Holy Father's message stands out lucidly. Catholics should refrain from strife and in case of dispute should appeal to their natural guides in matters of faith and moral teaching—to the bishops holding jurisdiction in the land. When, then, in his speech at Metz Prince Löwenstein declared that this Encyclical had settled the dispute hitherto threatening to disrupt the harmonious relations which ought to subsist among Catholic workingmen, and when he insisted that the leaders in the two camps must recognize this, the eloquent speaker was entirely in accord with the mind of the Holy Father. He was in the right, as well, when he made his forceful plea that the quarrel between the partisans of the Cologne and Berlin movements should finally and definitely cease and that every union should be helped to advance the Catholic cause in its own way. Prince Löwenstein's splendid utterance should not be fruitless. As a hereditary member of the Bavarian Reichsrat, and a member of the Reichstag

and of the Upper Chambers of Württemberg, Hesse, and Baden-Baden, his judgment naturally carries great weight with the Centre party. We are told that his words at the Metz gathering were received with tumultuous applause. May that applause be an augury of the coming peace and harmony so needful in the ranks of Socialism's mightiest opponents in the German Empire!

AMERICA deems it well thus to rehearse the history of this important address of Prince Löwenstein for its own readers, because it is not improbable that a condition quite similar to that which occasioned the impassioned plea of the President of the Metz Congress is directly threatening trade unionism in our own land. That the Socialist party in the United States is bent upon attaining control of the labor movement in this country has for years been matter of common knowledge. Naturally the leaders of the Socialistic trade-union agitation now rampant in Germany are heartily disposed to lend all possible assistance to their American brothers in this purpose, but just now they appear to anticipate the growth of a Christian trade-union movement in this country, or at least the growth of a Christian influence in the existing trade-union bodies. To prevent the spread of such a movement, and to exert an influence in favor of Socialistic control over the numerous labor organizations of our country, the General Commission of Trade Unions of Germany, a dyed-in-the-wool Socialistic body, has just issued a publication in English for distribution in the United States on the "Church and the Trade Unions in Germany." A Socialist member of the Reichstag, Dr. A. Erdmann, is the author of the pamphlet, which was prepared for circulation in this country at the *Vorwärts* printery (Paul Singer & Co.) in Berlin, a well-known Socialist printing office.

The treatise is carefully worded, and care is taken not to offend the religious belief of any worker in or outside of the Socialist movement. This, to be sure, is an old artifice of the enemy, and the Catholic workingman will not fail to read into the true purpose of the publication. That purpose, evidently, is to discredit both the Christian trade-union movement and the Catholic workingmen's associations of Germany, and, by inference, the influence of similar institutions, present or future, in this country also. The Berlin pamphlet is undoubtedly designed to answer as well the defence of the Christian trade-unions of Germany, published about a year ago by the active workers of our own Central Verein in this country and sent to all the officials of the American Federation of Labor. The fact that the *Vorwärts* pamphlet clearly carries this purpose offers, by the way, startling evidence of the zeal with which Socialists campaign for the control of the labor movement. We confidently believe that their latest attack will be promptly met by the Central Verein people, and in a manner quite as satisfactory as that in which former efforts of Socialist writers have been rendered vain and fruitless.

M. J. O'CONNOR, S.J.

Twelve Good Men and True

Above the din and dust not unreasonably raised by the alarmed friends of decency in their effort to head off the bacchanalian procession of trotters and tangoists, X-ray dressers and sea-side mænads, these five good old Saxon words sound a clear and reassuring note. It was an English Chief Justice, we believe, who ventured the assertion that the whole effort of the British Constitution is to get twelve honest men into the jury box. Our Constitution, explicitly avowing the purpose of "establishing peace, promoting the general welfare and insuring the blessings of peace and prosperity to ourselves and our posterity," may reasonably be considered to have derived at least this one principle from the institutions of the older land. Yet Americans seem inclined to forget this in some things that come "near to our business and bosoms," and that daily.

The eminently practical and vital issue of our standard of woman's modesty and its reaction on the morality of youth is entrusted to the none too trustworthy wisdom and worth of Dogberry and Verges. In other words, it depends on the delicate sense of modesty and propriety with which a local police magistrate may be endowed to decide whether a woman parading the streets in the garb of a man, or in attire that is neither that of "Christian, pagan or man," is a menace to public morals or a persecuted impersonation of Liberty enlightening the world. Such a court in Richmond decides that a split skirt is "indecent exposure" and another such in New York enjoins a storekeeper from so lighting his storefront as to bring out the full artistic possibilities of the diaphanous costumes that are worn by those who walk the street before his shop. On equally grave authority we are assured that there is no law in New York to prevent a woman's dressing as she pleases even though she select the plumage which mere man had fondly thought was all his own.

The stream of melodrama that pours along the interminable films from Florida to the Yukon is supposed to be thoroughly filtered and sterilized by passing under the eyes of certain estimable gentlemen in conservative and chaste Manhattan. The artistic output of Parisian modistes is adapted to our old-fashioned American standards of propriety by a committee of dressmakers in vice-hating Chicago. A posse of "the finest" attend the first night of a Broadway Show and give it the nationwide advertisement of their "deep damnation" or unqualified approval, as the case may be. The "provinces" are greeted with a journalistic guffaw if they are shocked at what escapes the censure of such prudish eyes.

Yet who can doubt that if such exhibitions and exposures could be brought promptly to the official notice of twelve good men and true, whom a day's effort might impanel in any town from Baltimore to San Francisco, much that escapes the aforesaid filtering process might

be drained off as unpalatable and likely to defile the local fountains of art and enjoyment. If "the man in the street" is generally shocked at such things the same man multiplied by twelve and put in a jury-box would doubtless condemn them and save the Juvenile and Divorce Courts a deal of trouble. Journalism doubtless would suffer.

It is difficult to impanel a jury and more difficult perhaps, in the present state of legislation, to bring such cases before a jury. But it is the business of government to do difficult things. We hesitate not to add that it is the business of patriotic citizens to serve on a jury even at some financial loss.

We are often admonished that our present need is not the enactment of new laws but the enforcement of old ones. The point where many of our most necessary laws meet enforcement is the court-room, and we may add the police-court room. If in that court as judges of both law and fact sit Dogberry and Verges, we may cherish the sanguine hope that all our vice-crusades, societies for the prevention of vice, eugenic congresses and dramatic uplift movements will end as did that famous suit of yore in "Much Ado About Nothing."

Our law books bristle with laws and enactments, ordinances and pronouncements for the protection of public morals and decency. Our daily papers are even more crowded with facts and figures, portrayals and advertisements in glaring contravention of such laws. If it requires new legislation to bring these facts within the clutches of the good old laws, by all means let us have it. The efficient instrument of such a law may be picked up at any cross-roads. It needs not the lamp of Diogenes to discover in any American city twelve good men and true and their two dozen honest eyes may shed a clearer though a paler light on many facts that now wear the rosy glamour of pure art, or the yellow glare of good copy.

M. MCNEAL, S.J.

Spring Bank Social Course

It is a mistaken notion, still commonly entertained, that Catholic social courses, such as those conducted by the Central Verein at Spring Bank, Wis., and at Manresa, Staten Island, are mainly devoted to a refutation of Socialism. Nothing could less adequately represent the true object of these gatherings of priests and laymen who come together to devote almost an entire week of their busy lives to a study of the social questions of the day. Socialism is an evil whose existence they do not ignore, but it is only one of many manifestations indicative of far more radical disorders in our civic, social and economic conditions. Even a popular knowledge of the import of modern capitalism, of the methods and aims of radicalism, and of the actual position and tendencies of trade unionism, necessary as it is for the Catholic priest and layman, is not sufficient in itself. Only a thor-

ough application of Catholic principles and traditions, of Catholic philosophy and theology to our existing conditions can answer the purpose of that Catholic social instruction for which these courses were founded. The first and most lasting impression made, not only upon the young student, but upon the man of mature social thought who attends them, is that of the vastness of the social problems which are here unrolled before him, and of the greatness and sacredness of the work to which he must apply himself. It is nothing less than the reconstruction of a disintegrating social order in the name of Christ the Saviour of society as of the individual.

The lectures delivered by Rev. William Engelen, S.J., upon the State and its reform were in particular a revelation of the un-Christian principles upon which the modern State is founded, and of the unnatural conditions of our civilization. The Catholic conception of the State as a moral organism has been entirely lost in the great negation of the sixteenth century. Catholics no less than Socialists have reason for desiring a complete renewal of all things, but in Christ alone. The cycle of "Social Lessons from History," by Rev. Joseph Husslein, S.J., was equally of importance, in as far as it directly answered the demand of Pope Pius X that those who would devote themselves to social studies should first be grounded in "a thorough knowledge of the history of ancient and modern civilization." It is a folly to plan for the future without first learning wisdom from the successes and failures of the past. Particularly important in this regard is the history of labor in pagan and medieval times, and of those guilds to which Pope Leo XIII pointed as a prime lesson for modern sociologists.

Among the most important features of these courses are the discussions which follow the lectures, and which do not end with the formal prayer closing them, but continue throughout the day, at meals, upon the lake, or amid the groups that gather upon the lawns and beneath the shade of the trees. It is to be desired that the attendance may increase largely with every year and that many will avail themselves of the opportunities thus offered. The sending of deserving young men by the different State leagues of the Central Verein and by individual pastors or friends of the cause is an excellent plan which has already been adopted.

Heavy restrictions are being placed at present on moving-picture shows in Russia by the order of the Minister of Education, whose investigations lead him to believe that the great increase in crime among children and the increase of suicides are due to moving-picture shows. He has made his new regulation in the hope of decreasing crime. Hereafter moving-picture films are to be taxed 2½ cents a yard, whether Russian made or imported. Boys and girls under the age of sixteen are now refused admittance to picture shows not especially adapted to young people. There is also a project for closing down all picture places at 8 p. m.

CORRESPONDENCE

The Third Treaty of Bucharest

LONDON, Aug. 20, 1913.

For the third time within the last hundred years, a Peace Treaty has been signed in the Capital of Rumania. In 1812, Russia and Turkey came to terms here, the former being forced to concentrate all her forces in order to withstand the Napoleonic invasion. Bulgaria did not yet exist at this time and the newly-born vassal States of Servia and Rumania were more or less sacrificed to the old oppressor. Greece was in the throes of her laborious resurrection and Montenegro alone from her eyrie in the Black Rocks kept the flag of the Cross triumphant. The Second Treaty of Bucharest was signed in 1885 between Servian and Bulgarian belligerents. Curiously enough the leading word was taken by Turkey in the name of her vassal, Bulgaria, although it was the wresting of Eastern Roumelia from the direct suzerainty of Turkey that had occasioned the war. Under Austrian influence, Servia armed to limit Bulgaria's expansion, and owing to Austria's protection she got very favorable terms in spite of her defeat at Slivnitsa. A natural rancor, especially on the side of Bulgaria has been latent ever since between the two Christian States. Servia's only justification for the attack on Bulgaria was that she was not herself ready just then to march on Turkey, and that she was bound to preserve due equilibrium between the Christian States. A poor excuse for an unworthy action that met its condign punishment.

By the third Peace Treaty of Bucharest, the greater part of Turkey in Europe has been partitioned between the four allies of last October who fought for it; an outsider, Rumania getting a large slice of Bulgaria for the victories she "might have won." Turkey in Europe had counted five provinces subdivided into seven vilayets:—Thrace (vilayets of Constantinople and Adrianople); Macedonia (vilayets of Salonica and Monastir); Old Servia (vilayet of Kossovo); Albania (vilayet of Scutari and part of the Monastir and Yanina vilayets); Epirus (including the southern part of the Yanina vilayet from Imar to Radovitsa). To Bulgaria is assigned almost the whole of Thrace, this Egypt of the Balkans, fertile, rich in rivers and in ports. The annual revenue for tobacco alone amounts to forty million dollars. After the first war her allies had offered to Bulgaria an extensive region of Macedonia including the famous lake Doiran. Bulgaria's dissatisfaction and greed has resulted in her being expelled almost entirely from Macedonia. Her area is now, however, 139,000 square miles, her population four millions and a half as against 96,000 square miles, and a population of three million, eight hundred thousand one year ago. At the moment of writing, unfortunately, the Turks, in defiance of the Treaty of London are advancing not only into Thrace but as far as the old Bulgarian frontier, and the Powers who claim tutorship over the Balkan Peninsula have as yet made no decisive move to repulse them.

Rumania now comprises 138,000 square miles and a population of 6,260,000, as against 131,000 square miles, and a population of 6,000,000 last year. Servia's area is 80,000 square miles, her population 3,600,000, as against 48,000 square miles and two and one-half million population last year. Montenegro measures now 16,000 square miles, with a population of close on one-half a million as

against 9,000 square miles last year, and a population of 250,000 heroes. The division of territory between the Montenegrins and Servians was carried out in the most colloquial fashion, the uppermost sentiment in both being satisfaction at the disparition of the artificial barrier that had long kept this identical people apart. The Servian delegates from both lands formed one group at the Peace Conference and had one mouthpiece.

A splendid horizon lies open before the Balkan peoples with the removal of the retrograde factor that held them in bondage so long. Whatever their faults and mistakes they can point to the glaring contrast in conditions within their own lands, and those in the provinces they have just retaken from Turkey, as a guarantee of the transformation to take place during the next century. The Turks have never governed non-Mussulmans by other than coercive methods. Their religion is by its very nature opposed to progress. No country under their sway has been either prosperous or civilized. In the new era every Christian State concerned with the late war may hope for something; but for Turkey, founded on Moslem principles there is nothing ahead but slow extinction. The outlook in Bulgaria may be forlorn but it is not irremediable. It is a pity that the Bulgarian delegates in Bucharest evidenced too plainly their bitterness at the humiliation of their country. The Greek delegate proposed that the first clause of the Treaty should stand: "To establish Peace and harmony between the contracting parties." At the request of the Bulgarians the word harmony was eliminated; moreover, they refused to accept the decorations bestowed on all the signatories of the Treaty by the King of Rumania until "more truly amicable conditions prevailed between both countries." This behavior was both ungracious and incorrect, and therefore impolitic in the highest degree. King Ferdinand's manifesto to his army was almost childish in its expressions of rage and resentment. The open threat of retaliation is probably as futile as that of France with regard to Alsace-Lorraine where a splendid Catholic Congress, that of Metz, serves to-day as an object lesson to the world. Neither the individual nor the nation that betrays its heritage of Catholicity prospers in the long run.

Self-interest and common-sense will probably show the Bulgarian people the advisability of again uniting with their neighbors and late allies. Reconciliation is already being sought by Servia. During the negotiations at Bucharest the Servian delegate Spalaikovich said to the Bulgarian, Dr. Tontchef:—"Let us forget the past few weeks as an evil dream. Believe me, your grief hinders our rejoicing."

Servia's expansion has not secured to her a sea-outlet. The hoped-for port of Lagos is ceded to Bulgaria, but good relations with Greece place Salonica at her disposal for commercial purposes so that she is less dependent on Austria than she has hitherto been. In September, 1912, Prince Schwartzberg stated in the Hungarian Parliament that Servia's territorial extension menaced the Dual Empire and must be hindered at any cost. The Servian victories have certainly had a powerful repercussion in Austria-Hungary. One effect has been to encourage the assertion of their nationality by Catholic Slavs. Dr. Shustertchitch the distinguished ecclesiastic who organized a pilgrimage to Rome and to the Eucharistic Congress at Vienna hopes to gather at Laibach a representative assembly of all Slav Catholics in Europe. Although on a purely religious and non-political basis such a reunion at this moment is auspicious in every respect. Already the ties of sympathy between the Christian

belligerents in the Balkans and the Slavs of Austria were cemented by material help in funds and Red Cross workers. Servia in particular owes a debt to her race-brethren in the Dual Empire. Meanwhile she will be kept busy for many years in Macedonia.

The war over the letter "R" is not yet ended. The silent letter of the Cyrillic alphabet is still retained by Russia and, in deference to her, by Bulgaria, but has long since been rejected as useless and confusing by Servians and other Slav peoples. It was the custom of the Bulgarians in their work of propaganda to introduce the silent "R" on the sign-boards in Macedonian villages, as proof that these floating nationalities were indisputably Bulgarian. The Servians are now busily painting out this "R" where it has not been already obliterated by the people themselves. These often hastened to remove every trace of Bulgarian influence when assured that the Servian arms had prevailed. Indeed, during the recent peripatetics in Macedonia the unfortunate inhabitants have been not inaptly represented as alternately effacing and replacing the silent "R" in accordance with the fortunes of war.

Servia's gain, if not proportionate to her efforts, has nevertheless been considerable, and the official organ *Samoupravca* calls on the nation to render public thanks to the Almighty for the wonderful progress of the State since its first partial emancipation. Through mistakes, trials, and tragedies the country has gone steadily forward from vassalage to independence, and finally to an expansion that assures subsistence for its rapidly increasing population. "Let the moderation shown in war continue to go hand in hand with true Christian piety, and let us not forget the God to Whom we called on the field of battle. We can now repay our debt by upholding the moral discipline which made us victors. Only by work, work, and again work, in all fields of culture and industry shall we ensure progress and salvation."

Greece, among the four belligerents has reaped the biggest reward. Perhaps she has also the biggest difficulties to face. Italy's ambition in Albania and on the Ægean is an ever-growing menace. No true friend of liberty would wish to see Greece supplanted by this rotten State founded on spoliation and upheld by corruption. Italy's action towards the Balkan countries may be judged by the direction her charity has taken. Her statesmen are just now organizing a Society for the protection of the Jews of Rumania. With regard to religious freedom it is satisfactory to note that the rôle of guardian of Orthodoxy hitherto held by Russia, henceforth belongs to Greece so far as southeastern Europe is concerned. Catholics can hope for tolerance under the reign of King Constantine.

Rumania and Albania, neither of which can be said to have been rude to the Turks, may now rest on their laurels. The Rumanians have certainly had casualties in spite of the entreaties of their poet Queen, Carmen Sylva, who begged them to be careful. This lady, it will be remembered, administered a severe rebuke to King Nikola of Montenegro when he started the war last year. She is a pillar of what has been humorously described as the "Vague Conference." There was great emotion in Bucharest when the news came that after the passage of the Danube, a Rumanian officer had succumbed and four soldiers were missing! The latter were, however, found next day in a fertile Bulgarian vineyard. The magnificent hospitals prepared for the reception of the "war victims" actually contain 123 sufferers from various mishaps and diseases.

The service rendered to the Balkan States by Rumania consists in the warding off of direct interference in Balkan affairs by the Great Powers. Left to themselves the contracting parties arrived at an understanding much sooner than was the case at the London Conference. The Treaty of Bucharest has paved the way for a Balkan Alliance on more stable foundations than last year's military compact against Turkey. The new Alliance, according to Mr. Venizelos, the Greek Premier, must have a conservative and defensive character: the present balance of power must be maintained, and solidary action guaranteed against aggression from outside on any individual State. Thus alone can the Balkan Peninsula be withdrawn from the influence of Russian and Austrian rival politicians.

One word more. It must never be forgotten with regard to Bulgaria's catastrophe that she has the largest proportion of Mahomedans (always excepting Albania) of any of the small Balkan States. Moreover, the men guiding her destinies at this critical period of her history were shortsighted and self-sufficient. There are still bright possibilities for Bulgaria, when the cruel lesson inflicted on her ambition has been well taken to heart.

E. C.

Catholics of Austria in Congress

LINZ, AUSTRIA, Aug. 19, 1913.

It was a happy idea to divide up the various Nationalities of the Austrian Empire, when there was question of a Catholic Congress, for so huge would be the gathering, if that were not done, that practical results might suffer. Here in Linz we have just had the *Katholikentag* of the German speaking Austrians. The Bohemians are having one of their own, as are also the Slavs and the Hungarians: and if these others are as impressive and as enthusiastic as the one your correspondent has just witnessed in Linz, then Catholicity in the Empire of his Imperial and Catholic Majesty is vigorous with a vigor the writer at least little dreamt of.

At the general meetings, which were held in an enormous building capable of holding 10,000, while the platform glittered with the élite of the Austrian aristocracy, the body of the hall was a densely packed mass of determined looking manhood, thousands of them wearing besides the Congress emblem the badge of some Catholic workingman's Union. As speaker after speaker urged his hearers to unite and present a solid front to the forces straining every nerve against the grand old Faith of their fathers, the hoarse huzzas of the workmen mingled with the applause of Austria's noblest representatives.

The Congress was essentially a practical one. The titles of some of the subjects discussed will give an idea of the wide range of the Church's activity in Austria. "Practical Work for the Catholic Press"; "The Missions in Heathen Lands"; "Catholics and the Social Question"; "The University Question for Catholic Austria"; "The Solidarity of Christian Society"; "The Land Question"; "The School as Factor in Catholic Social Education"; "Catholic Organization of Youth"; "The Sacrament of Marriage, the Foundation of the Christian Family." The women's organizations had also their sectional meetings in which "Organization of Workingwomen," "The Fight against Vile Literature and Plays," and "The Union of Catholic Women," were the chief subjects discussed. University students and Catholic young men's societies had also their own gatherings and those your corre-

spondent managed to attend were remarkable for the grip these young people have upon their duties as Catholics and for the rapturous applause, with which the speeches of the young orators were received by the audience.

It was of course impossible to be present at every sectional meeting as, owing to the limited time available for the Congress (from the 15th to 17th August) many of these meetings had to be held at the same time and in halls not always within easy reach of each other. In this respect, however, it was delightful to see the efforts of the dear old Cardinal Archbishop of Salzburg, Dr. Katschthaler, to give the sanction of his presence to as many of the meetings as he could. His carriage would race round from one to the other and the whole audience would rise as he entered. The Archbishop of Vienna and the other bishops also managed to be fairly ubiquitous. As many of them are well advanced in years these efforts must have wearied them.

One of the most important questions for the Church in Austria to-day is that of the press. In 1905 at the General Catholic Congress for all Austria in Vienna, Father Kolb, S.J., launched the "Pius-Verein," an organization in which Catholics are banded together to use every means in their power to combat the Atheistic and Jewish press, which had succeeded only too well in crushing its weaker Christian opponents. The Pius-Verein has done wonders. Mainly owing to it the *Reichspost* of Vienna—the chief Catholic paper in Austria—has doubled its circulation, as its editor declared, and now alone has as many subscribers as the united Catholic press of Austria had eight years ago. General Secretary Heitzler of the Pius-Verein, from Vienna, gave a powerful address on "Practical Work for the Press." The packed hall cheered every point he made and the discussion it aroused was carried on for some two hours. He admitted, amid the cheers of the audience, that the Catholic people through the Pius-Verein had done wonders in a short time, but much, very much more could be done and *must* be done, if they were to counteract effectually the evil wrought by the Atheistic press. But the people were not worked up often enough and earnestly enough, he added, to the realization of their duty in this pressing matter, and the priests could do much by preaching a crusade in behalf of the Catholic press. In every parish once a year a regular propaganda for the good press should be made. Moreover, why should not every Catholic do his best to spread Catholic papers by leaving them where others would find and read them. He proposed that Catholic papers be placed in all guest and coffee houses, in barbers' shops, on every railway and other bookstall, in short wherever men are accustomed to gather and reading matter is usually supplied. In Catholic families none but Catholic papers should be found. Furthermore there was need of canvassing from house to house, from street to street, from person to person.

The speaker maintained that the educated Catholic, especially if he be a specialist in some branch of knowledge of interest to the reading public, should occasionally write for the Catholic press. It was a shame that sometimes the anti-Christian could secure sooner than the Catholic paper reliable information about matters ecclesiastical. This point was especially cheered, as was also a similar remark made by a Catholic editor later in the discussion, who had given twenty-eight years' service to the Catholic cause. "It is time," he said, "that Church money cease to be given to the Atheistic paper by way of elaborate advertisement of Church events." And this brought the speaker to the third point of his discourse "The need

of more financial backing." Christian editors and printers should get a living wage. Advertisements made a paper pay. Not only should Catholics advertise in Catholic papers, but should also deal with those business people, who advertise in them. Of course direct contributions and legacies towards the founding of good Catholic papers are apostolic acts.

General Secretary Heitzler brought his able speech to an end by telling the audience what the Pius-Verein had done since 1905. It had collected nearly 2,000,000 Kronen (\$400,000) and now has 140,000 members. Its chief work was its efforts to better the lot of Catholic journalists. To this end it had built and established a school for journalists in Vienna. In the ensuing debate other points were brought out, such as the readiness of Catholics to depreciate their own journals and to criticise them adversely—criticism was always acceptable but some never see the good but are always keen on the faults. Two journalists weather beaten in the service of the press, won the sympathy of the audience by relating their struggles and disappointments, brought about mainly by wretched payment for services and the little encouragement they got in their long years of effort to supply Catholics with a Catholic paper.

Father Andlan, the famous Viennese preacher, spoke on "The Press" as the subject of the closing discourse at the *Festversammlung* in the huge Fest-Saal. The preacher, who delighted all at last year's Eucharistic Congress by his discourse on the "Hapsburgs and the Eucharist," was heard distinctly in every corner of the criticism they adversely—criticism was always acceptable immense building. As he recited the horrid facts about the infidel and Jewish press of Austria, the audience was grimly silent, but when he cried: "Fellow Catholics, have we not a holy duty?" it broke into cheers. Father Andlan instanced the attitude of the infidel press on the occasion of the Eucharistic Congress, when respect even for the venerable monarch did not protect him from vile, ignoble insinuations from these papers, which even yet can be found in Catholic households. "Say not it is too late—the enemy have conquered," he cried. "See what that white-robed figure in the corner over there has done in Tyrol." This graceful tribute to the Premonstratensian Dr. Dietrich of Innsbruck was cheered. Through his efforts there is not a village in Tyrol that has not its section of the Pius-Verein.

Other subjects that crowded the meeting halls were the School Question, especially that of the Universities, the Workmen's problems; and the problems touching the land and industries, and Gymnasial Director Nicklas, gave a superb speech on "The Sacrament of Marriage, the foundation of the Christian family."

Naturally the "show" side of the *Katholikentag* was impressive. The mighty procession went to a Shrine of Our Lady, and in this veteran workingmen with their Verein banners vied with gaily bedecked University Students in Verein-Costume to show their loyalty to Holy Church. The open-air sermon of Father Boisel, of Vienna roused everyone's enthusiasm, and the singing of the hymns by thousands must have been heard far away. Telegrams were read at the final meeting from the Pope, the Emperor, and the Heir Apparent. That of the latter had such a personal note of participation and interest in the Congress that it received an ovation. Truly the Faith is alive in Catholic Austria and please God, these efforts of Austria's people to preserve it unsullied and strong will be blessed by the God, they serve and love.

G. S. F.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Press and the Plays

It is gratifying to see such papers as the New York *Herald*, the *Sun*, the *Times* and the *World* expressing their indignation at the abominations which are now being presented on the New York stage as "dramas." Thus in a leader, entitled "Away with the Brothel Play," the *Herald* says: "The limit of tolerance has been reached when plays exploiting disorderly houses are produced. They should be swept off the stage." "Last year," says the *Sun*, "the theatre-supporting portion of the community applauded at a leading playhouse an act so vile that the description of its significance was unattemptable." Nevertheless, "that is the standard set up for the plays of the present year." "How long," asks the *World*, "is New York going to stand for plays which outrage public decency? How long will it tolerate a form of drama which outdoes in nastiness anything previously attempted by local managers? These vicious melodramas which degrade the stage as it has never been degraded before have nothing to do with dramatic art or dramatic morals. They serve no use other than as an ignoble appeal to a prurient taste. Their performance is an affront against public morals; a filthy insult flung in the faces of children and parents. It is time for police interference. These nasty things are pushed forward for the purpose of seeing how much money there is in the unclean; their authors are little better than the wretched men and women who make their flashy living by pandering directly to low tastes and instincts."

It must be remembered that these are not voices from the pulpit, but the indignant protests of upright and self-respecting laymen who are unhappily forced to see these horrors at close range and report them. No doubt, when they so expressed themselves, they were thinking of their wives and sisters and children, as well as of the public at large, and are determined, if possible, to put a stop to these outrages.

We trust that this appeal, for it is an appeal as well as protest, will be listened to; that it will arouse not merely a sentimental approval, but will result in some practical movement to end the evil; that it will not stop at police interference, which often serves to advertise the play and is what the managers want, but that it will evoke a feeling not only of indignation, but of anger in the hearts of all decent men and women, and urge them to an absolute and relentless refusal to patronize or even to visit at any time the theatres that have been guilty of these attempts against morality. They and the managers and actors of such plays should be labeled UNCLEAN. Can the people who sit out such "dramas" escape a similar designation?

Milady's Ballot Box

And so the male electorate of Maryland is summoned once again to decide on the question, delicate indeed for Southern chivalry to tackle, whether the belles of Baltimore and its picturesque environment are to step up to the ballot box and vote like men. While deliberating on this extension of the suffrage the men of that conservative Commonwealth may wisely ask themselves what use the better halves of their population are making of those ballots which, even under present androcratic conditions, they are privileged to cast. It was a wise woman who, speaking of the responsibility of the playgoer, uttered the dictum: "the box office is a ballot box." Neither she nor her worthy sisters will blame us for making practical examination of the principle and perhaps broadening its field of application. At the box-office milady appears far more frequent and numerous than her liege lord. How does she vote? Who are her candidates? What is her platform? What are her party slogans? Under what transparencies are her hosts marshaled? These are fair questions to put to fair voters. Are "matinee idols" what the public wants? Are "The Scene that Shocked Broadway" and "The Constellations of the Great White Way" to be taken as answers? We hope not; yet we fear.

Sometimes she carries another ballot on her wrist, neatly thereto appended a dear little white pencil. How does she vote on that ballot? Does she "scratch" the animal dances or vote a straight ticket and make the crooked movements that ensue. She asks for a vote that will make her an efficient guardian of public morals; how votes she now in question of private morals? The question cuts, perhaps, but not so sharply as the tongues of those whose political arena she clamors to invade.

She has her blanket-ballot, too, a formidable and mysterious thing of flimsy tissue-paper. Australia never sent to North America a sheet so wonderful. If impertinent man asks her to explain it she will tell him: "Oh, it's just a dress-pattern. I'd never be able to make you understand. Wait until it's made up. Then you'll see." Indeed he will see and in some cases more than he finds

good for him. He'll see this much at least—whether she voted for style or modesty, for fashion or morality, for class or woman's inborn dignity.

In a word, the question raised in Maryland and other regions needs careful stating. It is not shall woman vote but shall her suffrage be extended. Vote she does undoubtedly now, and on issues and conditions that cross the threshold and sit on the hearth-stone. By the discretion she is showing here judge what her wisdom and her influence may be beyond the door-yard. She "that is faithful in that which is less, will be faithful also in that which is greater," if indeed there be a greater realm on earth than woman's realm as our own mothers ruled it.

Celibacy in the Church and in the World

Consistency is an essential characteristic of truth. We find it perfect in the Catholic doctrine of which all the parts hold together like the well-fitting stones of a stately building. For instance, the Church holds marriage far more sacred not only than the world does, but also than does any of the sects, proclaiming its divine origin and its sacramental character. At the same time it invites its children to celibacy, as to a higher life. One might imagine some contradiction here. As a matter of fact, there is none. The two states correspond to the two general relations of God to man. He is our Creator, destining us to the supernatural beatitude of heaven, providing us with the means to overcome the obstacles in our way, and to set the succeeding generation in the narrow road trodden by their fathers. Hence marriage divinely instituted, a sacrament in its formal contract. God is our Redeemer. "The Word was made Flesh and dwelt among us," not only to die for our redemption but to live His mortal life to teach us practical sanctification. He sets His life before us as the model imitable in various degrees, imitable not only in the secret of interior sanctification but also in the visible objectivity of the holiness of a perfectly consecrated life. The Church is the Spouse of Christ, fully conscious of his designs with regard to men. She must therefore have continually among her children those that lead this life. In Christ's name she invites to celibacy, and the grace of Christ enables many to accept the invitation. The two lives hold together perfectly.

What is the attitude of the world in the matter? The world is so kaleidoscopic that it must be said to have no attitude at all. One moment it denounces Christian celibacy as a crime against nature. In the next it clamors for a compulsory celibacy, violating the fundamental natural rights of men and women, in the vain hope of banishing all disease absolutely from the earth. The Church invites, as a loving mother; the world plays the tyrant, and would compel. Then a new fit seizes it. It imagines this world too small, its pleasures and comforts too few; and so it counsels men and women to profane the sanctity of marriage in a manner unspeakable, for-

getting the amplitude of heaven, its store of perfect happiness inexhaustible for all eternity. Then it renews its old denunciations of Christian celibacy embraced through perfect charity for God and man, ignoring entirely the vast multitudes who refuse to marry through selfishness and luxury, staining their so-called celibacy with shameful vice.

The fact is that social life is full of problems of which celibacy or marriage is but one. Of this the Catholic Church holds the solution. Perhaps one of these days the active sociologists will discover that it has the solution of all. In the meantime they will go on rebuking us Catholics because we are not more active in the cause. But there is a false activity as well as a true. This is real and efficient, because it is consistent. Had Protestantism not interfered with the real, efficient, consistent action of the Catholic Church, there would not be so many problems to-day. The former is apparent and inefficient, because inconsistent. It is found in the journeyings and clamors of conventions barren of results, in enterprises begun only to be abandoned, in movements taken up for a moment and then exchanged for others. It must exhaust itself eventually, and the world will be no better off than before.

The Pocket Nerve

A journal of national reputation, seeking to forward a movement for the establishment of local non-sectarian homes for wayward girls, adopted the rather circuitous though well trodden course of an attack on the House of the Good Shepherd. With an unfortunate accident to one of the inmates as its news item, it was easy to give the headlines a tinge of ochre and then throw open its correspondence columns to the vaporings of all who had views to vent. Rumors of "an investigation"—the American panacea—filled the air and crowded the printed page. Just who was to investigate what, was not very clear, but it all made good copy and was very offensive to everyone who knew the good work done by the Sisters under very ordinary circumstances. The institution was made as disagreeable for self-respecting Catholics as broadcast insinuation could well effect. The exact legal rights in the case being fairly cleared up and the nature and extent and agents of any probable investigation being pretty well defined, it began to occur to some people of sense that the thing had gone about far enough. But the demand for copy was insistent and the raw material so tempting that a cessation seemed far away. When lo! some one discovered "the pocket nerve." Advertisers to whom Catholic patronage was a matter of value, not to mention Catholic advertisers themselves, wrote a few well-pointed notes to the advertising editor of the paper. The effect was magical and the depleted columns soon became filled with matter less calculated to exasperate the much-tried patience of Catholic readers and subscribers. *Ex uno disce omnes.*

The Congo Crisis

Belgium's African colony declares that it is unable to support itself and must look for help to the little country that has adopted it. This interesting condition, which has been made known to the world by a member of the Colonial Council, M. Vauthier, is now worrying the wise heads in the Belgian Parliament. The rubber which was the chief source of revenue is not in such demand as formerly, owing to the slump in the American market and the general stagnation in European countries because of its fear of an international war. Added to the falling off in exports the expenses of administration are growing and will continue to grow more burdensome in the future.

The only way out of it is for Belgium to put its hands in its own pockets, an operation that ought not to be difficult for her to perform, for in spite of all the political clamor that has been raised about the expenses of the Congo it turns out that its disbursements so far in the interests of the colony have not been more than a paltry \$6,000,000.

Small as it is, however, the moment the Minister of the Colonies makes his demand for money the Opposition will raise their war cry: Why did you not administer your finances more wisely? Why did you build the great railway stations at Antwerp and at Ghent? Why did you spend millions in the three Belgian ports? Why did you build canals in coal regions? This bill is merely a Government scheme to get votes, and if you had not been busy about such things you would now have no difficulty in helping the Congo without imposing new taxes. We shall appeal to the people against you as a Government in which no confidence can be placed. As elsewhere the Opposition is only looking for political power and not caring for the reputation of the country.

The Peril of Lawlessness

One reflecting on social lawlessness finds many reasons for hopelessness regarding the future. Chief among these is the topsy-turvy condition of modern society. One sees authority despised and its functions usurped. Were the evil recognized, one might look for amelioration. Instead of this it is ignored, to say the least; often it is acquiesced in as something good. In South Africa and British Columbia there have been miners' strikes accompanied by much rioting. Upon this the newspapers have dwelt. So much, they tell us, has been lost in wages, so much property has been destroyed, so many have been killed and wounded, so many women and children have suffered privation and so on. All these are evils, it is true; but the greatest evil of all, contempt of lawful authority, compared with which the others are almost insignificant, has been passed over, one might almost say, condoned.

In the South African and British Columbian strikes there has been a development, not unexpected, but not, therefore, the less disturbing to every lover of order. For a long time the unions have been acting in many places as independent powers, treating on terms of equality with the supreme authority of the State. Now they have gone a step further. They have asserted their superiority in appointing committees to investigate the conduct of the Government in its suppression of riots, and to determine the punishment to be inflicted on it in case it be judged culpable. In the meantime, so far as British Columbia is concerned, the newspapers find consolation in the assertion, we do not dare to say the fact, that the rioters were chiefly aliens. This would be a natural consequence of the graver fact, that British Columbia has tolerated foreign interference in its labor troubles. But the gravest fact of all is the arraignment of the Government at the tribunal of the Labor Council, and it makes little difference whether this be composed of aliens or not.

Still one can not be surprised at the step the unions have taken. We must not forget that to the United States look in great measure for example the labor organizations of the world. They see us tolerating a Carnegie Commission for the control of education, a Carnegie Commission for the investigation of the conduct of the Balkan war, a Rockefeller Committee for the suppression of vice, in all of which are contained the usurpation by private individuals of the functions of public authority, the assumption of the right to judge and to condemn its acts. If this is to be conceded to the Carnegies and the Rockefellers, why should not the labor unions enjoy the same right? The fact that the former have money has nothing to do with the question, nor has this other fact, that they employ university professors and such like to do their work. These do not constitute a class apart, as so many seem to think. They are not the judges of public authority, but are as much subject to it as the meanest man in the street. The sooner public authority asserts its supreme rights and punishes those who usurp them, the better it will be for the world at large.

Peace Commemorations

The celebration of the Hundred Years of Peace goes on gaily on both sides of the boundary. We have commemorated the smashing of the British on Lake Champlain. The Canadians, their glorious victory over the Yankees at Châteauguay, and the saving of Canada at Chrysler's Farm. All Halifax turned out in honor of the centenary of the Chesapeake and the Shannon, and we, not to be behindhand in these peaceful demonstrations, have fished up Perry's flagship from the bottom of Lake Erie and are about to renew from her deck the fire that wiped out the British fleet. This interchange of loving compliments will continue for some time yet. The

Canadians still have a few centenaries in reserve; but we are going to have the last word, and we shall close the eirenic work with a grand display of our peaceful spirit in honor of New Orleans, General Jackson, and the destruction of Pakenham and the flower of the British army. All this is very natural; but what has it to do with peace? We may plan a celebration, saying all sorts of nice things about peace, but somehow or other we cannot keep the gunpowder and bayonets out of it. A wiser man than Mr. Carnegie said, some two thousand years ago:

"Naturam expellas furca, tamen usque recurret."

A Lesson for Coal Miners

The Chesterfield election in England lately was especially interesting inasmuch as it brought out the movement now on foot there to free labor organizations from Socialistic domination. Mr. Kenyon, the Liberal candidate, was favored by the local miners' unions. The executive committee of the Labor Party rejected him and forced the nomination of a Socialist. The miners allowed the rejection of Mr. Kenyon to pass; but when the day of election came they voted for him to a man. He was returned by a majority of over 2,000, while the Socialist received some 500 votes only, which came mainly from the railway unions. The Derbyshire miners have always opposed the usurpations of the Socialist leaders of the Labor Party, so that when Mr. Keir Hardie has been proposed to them as a speaker at their annual demonstration he has never received more than a handful of votes.

It is worth observing that the Derbyshire miners' association is the most flourishing in proportion to its membership in England. It has 39,000 members, 97 per cent. of the miners in the county. Its funds exceed £250,000. It gives a pension at sixty years of age, it has its own convalescent home, and its strike pay is ten shillings a week and an additional shilling for each child. Its officials claim that its members have the highest minimum wage, the best rules and enjoy the most satisfactory conditions. One would hardly be rash in assuming a connection between these facts and the firm opposition to Socialism which we have noted.

However this may be, miners elsewhere would do well to examine whether their submission to the dictation of Socialism, especially from foreign organizers, is likely to bring to them the prosperity enjoyed by the Derbyshire miners.

The Interparliamentary Council held recently at The Hague approved of the invitation to meet at New York in 1915. The next meeting at The Hague is asked to provide for the closing of neutral money markets in time of war and for the adoption of a universal two-cent postage.

LITERATURE

Hors de l'Eglise pas de Salut. By J. V. BAINVAL. Paris: Gabriel Beauchesne.

In this little pamphlet of sixty pages the learned author discusses the famous maxim: outside the Church there is no salvation. The motive for the discussion lies in the apparent contradiction between the doctrine taught, on the authority of the Holy Scriptures, by Fathers and Councils, as for example, the Fourth Lateran, which says: "There is one universal Church of the faithful, outside of which absolutely no one can be saved"; and that of theologians thus summed up by Pius IX: "Both we and you know that they who are invincibly ignorant of our holy religion, and who, observing carefully the natural law and its precepts engraved by God in the hearts of all, and ready to obey God, lead an honest and upright life, can, by the working of divine light and grace, obtain eternal life." (*Ad Episc. Ital. Quanto conficiamur maiore*, 10, Aug. 1863.)

The author rejects very justly the explanation, as commonly understood, that one can belong to the soul of the Church without belonging to the body. This seems to introduce a distinction between the invisible Church and the visible; whereas the Scriptures, the Fathers, the Councils speak explicitly of the Catholic Church as it exists visibly in the world. Moreover, it ignores the fact that soul and body form one suppositum of which, and not of its essential parts, belonging to, or not belonging to, is predicated. We may note too with the author that the class affected by the dictum, is comparatively small. It excludes all the baptized. These belong to the Church as it is, the visible Catholic Church of which the Pope is the head. It must be observed that one can thus belong to the Church, without being conscious of it. Infants become by baptism members of it absolutely. The idea of a kind of partial, or generic affiliation by baptism, to be perfected, or made specific by joining the Church is a Protestant heresy. One born under the American flag of American parents is a citizen of the actual visible United States, even though he be ignorant of it; and can put off his citizenship only by some positive act. So too one baptized is a member of the visible Catholic Church and can cease to be so only by a deliberate act performed in the full consciousness of what it implies of guilt.

Secondly, it excludes all who live in deliberate sin, who ignore the evident precepts of the natural law, who live wilfully without God, refusing even to pray. Such, if they so continue to the end, will be lost, not because of their ignorance of the Church, but because of their positive sins in disobeying the precepts of the natural law engraved by God in the hearts of all. So also does it exclude those whose ignorance is not invincible.

It does not exclude those Christians in a broader sense, who, though unbaptized through ignorance or defect, believe in God, and in his revelation through Christ, though invincibly ignorant of the Catholic Church. It is nevertheless unnecessary to discuss their case explicitly because what is to be said of the class we now shall mention, applies *a fortiori* to them. This class is described by Pius IX as invincibly ignorant of our holy religion, yet, observing carefully natural law and leading honest and upright lives, ready to obey God.

Having rejected the explanation based on the possibility of belonging to the soul of the Church without belonging to the body, the author necessarily rejects the still less acceptable one that distinguishes between a visible and an invisible Church. He rejects too, and we agree with him completely, the explanation founded on the distinction between the necessity of means and the necessity of precept, which would

confine to the latter the obligation of belonging to the body of the Church, and would hold the former to be satisfied by belonging to its soul. The Scriptures, the Fathers and the Councils speak of belonging to the actual, existing visible Church as necessary for salvation with the necessity of means. He accepts as a partial explanation, that the dictum in question concerns only the ordinary providence of God, and takes no account of exceptions coming under His extraordinary providence. Here we must disagree with him. The words of the Lateran Council are too explicit, "absolutely no one (*nullus omnino*) is saved outside the Church. Wherefore, the ordinary and extraordinary providence in this explanation must affect the way in which one is brought into the Church, the necessary means of salvation, rather than one's actual salvation considered in itself."

Pius IX puts three conditions for the salvation of one in invincible ignorance, viz: the observance of the natural law, the readiness to obey God, and correspondence to the operations of light and grace. They affect first of all his habitual state during life, and include necessarily the desire to do everything necessary for salvation. Hence they include the desire of baptism and membership in the Church. But this may be very remote, not going beyond the boundaries of natural religion and therefore insufficient for salvation. For this faith is necessary. Hence the moment must come, perhaps only at the hour of death, when the light, hitherto imperfect, does its proper work illuminating the necessary truths of faith, to which under the influence of grace the supernatural act of faith responds. The act of hope follows and then the act of charity. The acts of faith and hope are at first transient: The act of charity cannot be so. A single act establishes one in the virtue and habit of charity, in the state of supernatural grace with which come the virtues and habits of faith and hope. The desire to do everything necessary for salvation including virtually that of baptism and membership in the Church, informed by those supernatural virtues, is very different from that natural and remote desire one had before. Animated by faith and hope it becomes virtually specific instead of generic, animated by charity it has a unitive force, embracing the means of union that God has decreed for all. In a word, its subject receives, in an extraordinary manner, the formal effect of baptism. He becomes a member of the Catholic Church without any distinction between soul and body, visible and invisible.

The bonds of union are real and, in themselves, perceptible. He may not be conscious of them. This depends upon the light God vouchsafes. Hence to him they may be invisible, imperceptible, as they are to us. He is in the condition of the American citizen, whom we brought as an example, a real member of a real visible society, though through his own insufficiency, he does not perceive the fact, who may even imagine that he is a Frenchman, or a German. Hence our author says that he belongs to the Church, by which he lives, by means of invisible bonds. His doctrine is but a further explication of the common doctrine that such a one is a member of the Church *in voto*; but we think he is not well advised when he adds of this *votum*, this implicit desire, that God condescends to take it for the reality. It is something more than this in our opinion, as we have explained above.

H. W.

John Barleycorn. By JACK LONDON. New York: The Century Company.

It would be hard to find a coarser, more vulgar or more repulsive book than this latest infliction on the public of Jack London's mind. It is an autobiographical account of a person who has taken to drink, and it carries the reader through all

the stages of drunkenness from the first forced imbibing at a ranch, to the subsequent orgies in low dens in which to our disgust we are introduced to dissolute creatures of both sexes, until the victim of John Barleycorn determines to devote himself to the People in capital letters, as a Socialist. Of course all religious motives for the reformation of the drunkard are flung aside with contempt, and "immortality" is described as "the yearned-for bauble of feeble souls to be tinkered at by doctors of divinity and flung into the scrap heap at the end." Jack London ought to know by this time that if a man is only a battered machine, he will never be himself again if he has been wrecked in a head-on collision. That such a book should be a "seller" shows a very depraved taste in a large section of the reading public.

David Malcolm. By NELSON LLOYD. New York: Charles Scribner's Sons.

David Malcolm is a country boy belonging to the "bump-tious" family of the "distinguished" Judge Malcolm, who is on the bench in virtue of his prominence in the village and not because of his legal abilities. Penelope Blight is the child of the erratic, half-daft Andrew Henderson Blight, a self-made "Professor" whose reading had run in the wrong direction and made him a wanderer over the earth. Penelope and David fell in love with each other and when the Professor fled to avoid arrest after wounding a constable, David takes Penelope home, but a rich bachelor uncle carries her off and Penelope becomes an heiress, while David after graduating at McGraw University, and giving his heart to Gladys Todd, becomes a newspaper man in New York, meets Penelope in her finery in New York with the consequent result of overwhelming gloom because he has plighted his troth to Gladys. But Gladys changes her mind when abroad and adopts some one else. Finally after reporting the events of the Balkan war and receiving the last sigh of Penelope's errant father on the field of battle, David happens to meet Penelope who had just extracted herself from a matrimonial net not of her own weaving. The meeting occurs in a romantic spot in Italy and the marriage bells pealed, though we don't hear them in the book. The whole story is pleasant and wholesome, though the Parson, Mr. Pounds, is a fierce persecutor of the poor "Professor" at whose expense one of the parson's parishioners became too hilarious by imbibing in the Professor's cabin against the will of the proprietor. The Professor's jibes at the parson's theology are not, we take it, intended to be attacks on theology in general, but an expression of unavoidable antagonism between opposite characters.

The Panama Gateway. By JOSEPH BUCKLIN BISHOP. New York: Charles Scribner's Sons.

An account of the building of the Canal by the Secretary of the Commission naturally leads us to expect a satisfactory account of this stupendous work. Nor are we disappointed. It teems with columns and columns of figures, but it is intensely interesting from cover to cover. The author begins with the beginning, going back as far as the search of Columbus for the Hidden Strait; he tells us of Balboa contemplating the Pacific, of the Spanish overland transits during the three centuries that preceded the French venture of 1879, but in all this there is not, as often happens in such books, an undue proportion allowed to these approaches to the great reality. Over and over the Spanish monarchs had dreamed of a canal or canals, and even the routes were traced, but nothing ever came of it all. The city of Panama was built, destroyed by the English buccaneers, and rebuilt later, but that is as far as Spain ever went in the way of

facilitating the transit of its Peruvian treasures to far away Madrid.

Although only in our times the United States actually began to dig and is now nearing the end of its task, a New York merchant named Palmer addressed a letter to Henry Clay in 1825 for a canal through Nicaragua but nothing ever came of it. In 1835 Jackson sent a commission to Nicaragua and Panama, but it ended there. In 1839 Van Buren recommended a Nicaragua route to cost \$25,000,000 and a few other proposals were made, but financial failure and finally the outbreak of the Civil War quelled all enthusiasm for the project.

In 1835 an appeal had been made to all nations to cooperate in the work as it seemed too gigantic for any single country and the Clayton-Bulwer treaty with its successor the Hay Pauncefote treaty resulted. The discussion of these documents and their proposed abrogation in favor of an exclusively American canal form the concluding part of the Historical Section of the book. Of de Lessep's failure the author says: "It was one of the most unrestrained orgies of gambling, drinking and vice, extravagance, corruption and graft that the world has ever seen."

Then follows an account of the struggle between the Panama and Nicaragua routes, the American purchase and finally the period of sanitation and construction. Most interesting is the fight with the eight-mile Culebra Cut. The International Board of Consulting Engineers in 1906 had placed the probable total amount of earth to be removed at that section of the work at about 500,000 yards; in 1911, on account of changes in plans it had grown to 89,000,000, and in 1913 to 100,000,000. This is exclusive of the "slides" which contrary to common opinion are not due merely to moisture; they occur in the dry as well as in the wet season. Up to January, 1913, 7,000,000 cubic yards of earth had precipitated themselves at one spot into the excavation; but the battle with this unexpected enemy was never interrupted. The total cost of the canal including the \$40,000,000 paid to France and the \$10,000,000 to Panama is estimated by the Commission to run up to \$375,291,000.

The heroism displayed in determining the source of yellow fever and malaria is in many respects more thrilling than that displayed by soldiers facing the cannons of the enemy on the field of battle.

One of the many illustrations of the volume is a picture of the old cathedral of Panama which was completed in 1760. "It was built entirely by the efforts of one man who devoted to the task all his energies and savings for many years. He was a poor negro, the son of a charcoal burner, who entered the priesthood and through his natural abilities advanced till he became bishop of Panama—the only colored man who has ever held that position." The book is well worth having.

The announcement that Hall Caine has written a new novel (J. B. Lippincott Co.) will not greatly excite those who have read or tried to read "The Christian." Having reconstituted the Papacy on a Manx basis in that interminable tale, the author proceeded to overhaul the Catholic marriage laws for a Protestant public. An Irish heroine, fair and frail, a Roman Convent, a wordly bishop, a dissolute peer, an American adventuress, an Arctic explorer, a lordly castle, London slums, and other mixtures to match, are just the materials by which a cheap melodramatist would try to catch the British man, and woman, on the street; and he may have caught them, for he cleverly secured the advertisement of rejection by the censorship of the London Libraries' Association, but not even the prurient and mawkish will read the book. The ingredients take too long to mix—over 500 closely printed pages—and are so intrinsically incompatible and cumbrously handled that though marvelously mixed they fail to mingle.

"The Woman Thou Gavest Me" has similarly impressed the *New York Times* of August 24, which in a scathing review pronounced it "lengthy, sentimental, melodramatic even to the point of clap-trap, and abounding in unconvincing and absurd situations. . . . The serious aspect of the problem becomes mawkish and loses any claim to the attention of the intelligent reader." We may add that the whole book is founded on an ignorant mistake: that the Catholic Church's prohibition of divorce prevented the heroine from remarrying. As she had refused consent to the contract and for that reason declined to cohabit with her legal husband, the Church would hold the marriage invalid. There are other ignorances and crudities too numerous to list, and not worth while.

"My Lady of the Chimney Corner," by Alexander Irvine (The Century Co.) is a mediocre story of Ulster life, in which an educated and pious Catholic girl marries an illiterate Protestant outside the Church and stays outside, thus remaining a perfect heroine to the end. Her twelfth son became, to her joy, a Protestant minister. He is also the writer of this book, which proves, if it proves anything, that external religion is a worthless hypocrisy. He knows something of Protestant Ulster, but Catholic life and beliefs are foreign to him. His misrepresentations are apparently not wilful or maliciously intended.

In answer to a number of recent inquiries we beg to state that the series of contributions "Johnson Reads the Bible," which have attracted such widespread attention, will be reprinted in *The Catholic Mind* for handy, popular circulation. Part I is now ready; Part II will be published on September 22.

McCabe's "A Candid History of the Jesuits" has evoked the following opinion from the *Churchman*, the Protestant Episcopal organ of New York:

"Setting aside the necessity of such a book as this, there can be no question as to Mr. McCabe's unfitness to write it. He is an enemy not only of the Jesuits, but also of Roman Catholicism and even of Christianity itself. So he approaches his subject hopelessly prejudiced, and his book is an attack rather than a history."

The *Inter Ocean* of Chicago, of September 1, approves editorially of an article published lately in the Economic column of AMERICA, which it declares "discusses intelligently the increase in the cost of beef and suggests the only feasible remedy for existing conditions. The view advanced," it adds, "reads like the sound gospel of farming. Certainly experience seems to corroborate the conclusions here drawn and it would be well if every farmer in the land could read that paragraph, and become that kind of a 'real farmer.'"

A prominent banker in Chicago who notes this article in the *Inter Ocean* writes: "You have occasional articles on commercial and financial matters which I have reproduced for wider circulation."

Mr. William Stetson Merrill, Assistant Librarian of the Newberry Library, Chicago, in a paper read before the Milwaukee Convention of Catholic Federation, speaking for the discriminate use of public libraries, says:

"Undirected and indiscriminate use of a large collection of books, some of them suitable and others unsuitable for Catholics to read, is not only unwise but positively forbidden to Catholics by the highest ecclesiastical authority. As public libraries may and often do contain books objectionable from a Catholic point of view, danger from this source has led some of the reverend clergy in the past to discourage use of

the public library by Catholics. But in recent years a movement has been growing that promises to meet the problem of how to safeguard the faith of Catholics while affording them the opportunity of enjoying the undoubted benefits of a public institution that they help to maintain.

"The point I have tried to make is simply this: that we have in the public library an immense system ready at our doors, by which we may circulate Catholic books; and we should consider attentively how we may adapt this system to our use. First, we must catalogue what good Catholic literature there now is in public libraries; secondly, we must endeavor to fill the gaps that will inevitably be revealed by this process. How shall we get more commendable books by Catholics into public libraries? We may do this in several ways. Lists may be prepared of good books not in the local library; and these lists may be presented at the library with a request that the books be purchased. . . . Catholic representation upon the board of directors of the public library is a right which Catholics may claim and exercise with propriety. One zealous, yet tactful Catholic on the library board is often in a position to do a world of good in keeping out objectionable books from the library, as well as in adding good ones.

"Another and perhaps as effective a mode of impressing upon library boards the desirability of placing certain books in the library, is for Catholics to inquire for these books at the delivery desk. If they are not in the library, the inquirer may be invited to write out his recommendation for the consideration of the librarian; in any case it is quite proper for him to do so. Fairness and good judgment should be shown in recommending Catholic books. The funds of every public library, save those of cities like New York, are more or less limited; and it is impossible to buy all 'good books'; selection is always imperative."

"The Mad Englishman," who is discussed most sympathetically and even affectionately in the September issue of the *North American Review*, is the famous English naturalist, Charles Waterton. He was not "mad" by any means, but unusually odd. Those of us who remember "Waterton's Wanderings" as far back as the '70s, will regret if the book is no longer obtainable at the booksellers. It would even be more enjoyable now than it was then to follow him, especially in the wilds of Guiana, where he was hunting for the wonderful *wourali* poison, which he fancied might be a good specific against hydrophobia. There was nothing he did not do in those impenetrable forests, from fighting with laborer snakes, to eating dimple-faced monkey-babies and riding on caymans. Waterton was a pupil of Stonyhurst, and an uncompromising papist. King Henry VIII was for him "Saint Harry the Eighth, our Royal Goat," and Dutch William "the Hanoverian Rat." In his visit to the United States in 1824 he tells us "he was hugely pleased with its gentle and civil people. At New York, all charges included, you do not pay more than two dollars a day. Little enough, when you consider the capital accommodations and the abundance of food. Buffalo possesses a fine and commodious inn." He lived to a great age, and when over ninety we are assured "he could clamber with the agility of an adolescent gorilla into the breezy summit of an oak."

Appleton Morgan contributes, in the *Catholic World* for September, to the revived controversy over Shakespeare's religion in an article, "Shakespeare: Recent Discoveries and a Review." According to Mr. Appleton, "The Rev. Richard Davies, in or about the year 1685, and using a substantive that betrayed himself as, no less than Carlyle, an unwilling witness, testified that Shakespeare died a Papist. From the foregoing it appears that Shakespeare not only died, but was born and lived a loyal Catholic." Other contributions in this num-

ber are: "A Challenge to the Time-Spirit," Thomas J. Gerard; "In Memoriam: Father Doyle," Maurice Francis Egan; "The Red Ascent," Esther W. Neill; "The Centenary of Frédéric Ozanam," William P. H. Kitchin, Ph.D.; "The Amateur Bargee," Louise Imogen Guiney; "The Rector's Restitution," Grace V. Christmas; "An Appeal," Eleanor Downing; "Two Flowers of Carmel," William Vowles; "The Image of Our Lady," Jane Hall.

Mrs. M. E. Henry-Ruffin begins in the September *Benziger's Magazine* her new serial "The Shield of Silence," the opening chapters of which promise well. The department devoted to "Current Events" illustrates a number of Catholic happenings during the preceding month. Some future historian will bless the editor for thus preserving for him in the files of the magazine many invaluable human documents. The publishing house of Benziger was founded in 1792. Imagine the historical treasures that would be hoarded up if Joseph Charles Benziger, the founder, could have started the *Magazine* at the same time; or even if it had been begun when the American branch of the house was opened in New York in 1853! However, the present enterprising managers of the concern are making up for the omissions of the past, and they should receive every encouragement in their undertaking to supply a popular illustrated Catholic monthly magazine.

The September number of the *Rosary Magazine* offers a very full budget to its readers notable among the items being "Heralds of Heaven" by Marie A. Dunne; "Some Treasures of a Catholic Bibliophile" by Dr. James J. Walsh; "Ven. Father Peter Quinton, O.P." by Francesca M. Steele; and "Sursum Corda" by G. M. O'Reilly. The illustrations are numerous and the departments of General Chronicle and Literature interesting and comprehensive.

The *London Tablet* says of Father Campbell's translation of "The Names of God, and Meditative Summaries of the Divine Perfections":

"Its appearance in English is very welcome. Father Campbell has made a bold venture in essaying its translation; for not only was it necessary to render it from Latin into the vernacular, but he had also to watch carefully the technical language of seventeenth century theology and make it understood by modern readers. Having done this he has made it accessible to many who could otherwise never hope even to read it, let alone use it as a book of meditation. The book is no ordinary one; it must be classed, and interpreted, as among the works of the mystics, especially St. Teresa; so read, with the patience and contentment to miss much which such works presuppose, it will afford abundant matter for thought and prayer."

BOOKS RECEIVED

Houghton Mifflin Co., Boston:

Otherwise Phyllis. By Meredith Nicholson. \$1.35.

Lothrop, Lee & Shepard Co., Boston:

The Supplanter. By Grace Duffie Boylan. \$1.37.

Thomas Y. Crowell Co., New York:

History of the Discovery and Conquest of Costa Rica. By Ricardo Fernández Guardia. Translated by Harry Weston Van Dyke. \$3.00.

Benziger Bros., New York:

On a Hill, a Romance of Sacrifice. By F. M. Capes. 50 cents.

Charles Scribner's Sons, New York:

Marsh Lights. By Helen Huntington. \$1.35.

Merrilee Dawes. By Frank Spearman. \$1.35.

B. Herder, St. Louis:

The Cure of Alcoholism. By Austin O'Malley, M.D., Ph.D., LL.D. \$1.25.

The Catholic Church the True Church of the Bible. By Very Rev. C. J. O'Connell. \$1.25.

Eucharist and Penance in the First Six Centuries of the Church. \$1.25.

Vengeance is Mine, Drama in Four Acts. 25 cents.

P. J. Kenedy & Sons, New York:

The Cause of the Beatification of the Little Flower of Jesus. By Mgr. R. de Teil, Vice-Postulator. Translated by the Rev. L. Basevi. 83 cents.

*German Publications:***Volksvereins Verlag, M. Gladbach:**

Joseph von Görres. Von Realschuldirektor Dr. W. Schellberg. 70 Pf.
Die katholischen Arbeitervereine. Von Joseph Joos. 45 Pf.

*French Publications:***Volksvereins-Verlag, M. Gladbach:**

Der Volksverein. Documents sur L'Union Populaire pour L'Allemagne Catholique 1891-1913. 1 M. (1.25 frs.)

THE DRAMA

Another example of the vileness of much of the so-called drama on the New York stage is reported by the press in the presentations of the preposterous stuff called "The Fight" by Bayard Veiller.

Jane Thomas is a female reformer. She is President of a Trust, is running for Mayor, and is going to introduce child labor and liquor laws, and purify the police. To win the election she allies herself with liquor dealers and purveyors of vice, compounds a felony, threatens foreclosures of mortgages on saloon keepers and others, is promised more votes than there are voters, etc. To trap her leading antagonist, a Senator who comes on from Washington to join in the fray and whose pleasures are usually found in a brothel, a young girl is lured into the place who turns out to be his daughter. They recognize each other and she is made to believe that her loving parent had come to rescue her. Apart from the salacious purpose of this act its main intent seems to be to discredit all domestic trust and reverence. That act alone is sufficient to cause the foul production to be execrated by any one who has a shred of decency left, even if the coarseness, vulgarity, clap-trap and wild improbability of the whole play does not have it hissed off the stage and reported to the police as an offense against public morals.

Still another horror came on September 6. "Nearly Married" was announced by the dramatic reporter as a "Scream." A wife wants a divorce, for no other reason than that she wants it. To assist her the husband engages a professional correspondent who as she explains "compromises herself only before witnesses." Its many offensive insinuations we of course refuse to dwell upon. What we have said on this head is drawn from the accounts given in the daily press which cannot be accused of being prudish in such matters. The limit, however, has been reached and all the respectable journals are unanimous in declaring that such indecencies should be swept off the stage.

As if this were not enough an adaptation from a French play whose scene is placed in Brittany is to be presented to the public in the near future. It deals with the infidelity of the mother of a grown up daughter. To shield her guilty parent, the daughter adopts the evidence of the crime as her own, and the mother dies with her shame unrevealed; yet strange to say the critics found nothing shocking in this abomination.

In the choice and presentation of plays and operatic performances, public opinion not only counts for something, but can make itself effective in the capital of the Argentine Republic. When the committee in charge of the season's performances in the Colon Theatre announced recently that the "Salomé" of Strauss would be given, an energetic protest was raised against the immoral opera. The ladies of Buenos Aires took the initiative, and they were supported almost without exception by the press. In spite of this opposition the opera was twice presented, but the boycott of the first night's performance was so pronounced on the second that the theatre managers were forced to capitulate. Buenos Aires is to be congratulated on its successful efforts in checking a grow-

ing evil. "The Colon is a municipal theatre, and the Intendente and those who control it should be held responsible to the public," says the *Southern Cross* of Buenos Aires. "In any case, Buenos Aires society has come well out of this affair and has maintained its reputation."

EDUCATION**The International Congress on School Hygiene**

The International Congress on School Hygiene was held in Buffalo, from Monday, August 25, to Saturday, the 30. Papers were read and discussed on ventilation, furniture, cleanliness and other subjects directly connected with the legitimate purpose of the assembly. But greater interest was manifested in topics which illustrate how far our educational masters have gone in the direction of assuming entire charge of the child, both in and out of school. Such are Mouth Hygiene, School Feeding, School Nurses and School Clinics, etc.

No one will object to rational and judicious efforts on the part of municipal and State authorities to improve the lot of the vast number of poor and comparatively helpless human beings, both children and adults, who are packed together in the tenements of our great cities. Indeed, such efforts are urgently needed and constitute one of the most essential elements of social reform. It may be, too, that the gathering of the children in the schools affords the most convenient opportunity for medical inspection and assistance of various kinds. But it also presents a strong temptation to the undue extension of the functions of education. Before long we may see the school officials not only teaching the children, guiding and superintending their play as well as their work, but providing for their medical attendance and dentistry; furnishing them not only with books, but with spectacles with which to read them, and even feeding and clothing those who seem to be in need. A timely warning was voiced by Mrs. Ella Flagg Young, Superintendent of Schools in Chicago, when she cautioned her fellow educators against attempting too much and advised them to leave some things to the ordinary municipal authorities.

The greatest interest of the Congress centred on the subject of the Teaching of Sex Hygiene. Programs of proposed instruction and printed warnings of the dangers of venereal diseases, with descriptions and colored illustrations of their ravages in the human frame, occupied a prominent place in the public exhibit in the Broadway Auditorium. The symposium on this subject, arranged by the American Federation for Sex Hygiene, attracted so large an audience that the quarters originally designated for the meeting in the City Hall were found altogether inadequate, and the session was transferred to the Elmwood Music Hall. Here several thousand people, the majority of whom were women, listened intently to papers and discussions in which the most delicate of subjects was handled, certainly with frankness and occasionally with blunt freedom.

It was noticeable that a somewhat conservative note was struck by the most eminent and capable speakers. In private conversation many voiced strongly the fear, more guardedly expressed in their public utterances, that the movement was going too far and too fast, and might very probably result in increasing the evils which it was intended to combat. This was particularly true of the papers presented by Dr. Thomas M. Balliett, Dean of the School of Pedagogy in New York University, and William Trufant Foster, President of Reed College, Portland, Oregon.

On the other hand, Miss Laura B. Garrett of New York City spoke in a highly optimistic tone of her success in teach-

ing school children the mysteries of sex and generation by means of flowers and animals. She gave details of the management of the domestic relations of a father-rabbit and a mother-rabbit by committees of boys and girls, how eagerly these watched for the coming of the little ones, and with what tenderness the rough street boys cared for the prospective mother and for the baby bunnies when they came. She told how the teacher went on to instruct the growing boy that he had within his body the seed of future generations, and that he must respect himself and avoid any abuse for the sake of the future human beings whose fate was entrusted to him. Miss Garrett's expectation that the boys will be enabled to overcome the most powerful of all temptations by the thought of posterity, without any allusion to God, showed an estimate of boy-nature which was refreshing if not convincing.

By far the ablest and most powerful address of the day was made by the Rev. Richard H. Tierney, S.J., Professor of Philosophy at Woodstock College, Md. This was entitled: "The Catholic Church and the Sex Problem." Father Tierney spoke fearlessly of the increasing efforts of the Catholic Church throughout her whole existence to conquer impurity of all kinds and to purify and elevate society. He pointed out that the means which she employs, moral instruction under the sanction of supernatural religion, together with the high ideal set before her children in theory and practice, are the only ones adequate to control the evil. "Christ, not hygiene, saved the world!" he cried, "and Christ, not hygiene, will save it again!" He warned the assembled educators that all detailed sex instruction in the schools, whether by the regular teachers or by others especially qualified, must lead to disastrous results. The origin of temptation is for the most part psychological, not physiological. A sensuous thought, an alluring image entertained in the imagination, leads to bodily inclination and to impure actions. To keep the subject of sex structure and function before the minds of the children is to feed their imaginations with the material of such images and temptations. The safety of children, and indeed of adults, lies in diverting their attention and interest to other healthy channels. Nor will warnings as to the dreadful diseases and physical evils consequent upon abuse avail to check the passions so inflamed. They will only render the sinner more cautious and induce him to learn and to employ means of protection against infection while continuing to indulge his passions. The instruction in sex hygiene is therefore liable to become simply a course in scientific immorality.

Father Tierney did not condemn classes for the instruction of parents. But he counselled the Federation of Sex Hygiene to begin their work further back, to attack the root of the evil. "Build up the character of the children, teach them self-restraint from moral and religious motives, close the low theatres, purify the moving pictures, cleanse the novel, frown on the immodest fashions in dress, abolish animal dances! By such means there is some hope that your high purpose may be in a measure fulfilled."

This admirable address, delivered with great force and eloquence, was received with general and enthusiastic applause.

Another important incident in the proceedings was the presentation by Miss Matilda E. Karnes, Head of the English Department of the Central High School of Buffalo, of a series of resolutions from the Catholic Woman's Saturday Afternoon Club, of which she is President. This is the largest social organization of women in western New York, numbering some three hundred members. They protested strongly against the introduction into the schools any direct instruction in Sex Hygiene and recommended instead classes for parents, mothers to be instructed by women specially qualified and fathers by men.

J. H. R.

The Catholic free schools of the various parishes in Manhattan, Bronx, Staten Island and Brooklyn reopened last Monday with an enrollment of 152,000 pupils. Last year the enrollment was 75,000 in the first three boroughs and 65,000 in Brooklyn and Queens. Twelve new schools to receive 12,000 pupils were opened on Monday. A notable addition is that for St. Mark's parish, Harlem, where Mother Catharine Drexel's Sisters will take care of 125 colored children. Building operations are fast progressing on the north side of Eighty-fourth street for the new \$500,000 St. Regis Catholic high school. There are already some forty high schools, but all of them are pay schools and most of them are inadequate in equipment. The new St. Regis school, which will be wholly free, is erected by the Jesuit Fathers, and while it will have connection with the Church of St. Ignatius Loyola, it will be for boys of the whole city. The parish school, on the south side of the same street, has 1,100 pupils. This is the second largest Catholic parochial school. The largest is that of Mgr. Mooney, the Sacred Heart, in West Fifty-first street, which has 3,300 pupils. The diocesan preparatory seminary, Cathedral College, received 100 young men Monday. Last spring twenty left, and this month enter theological studies at Dunwoodie. The number remaining was 275, so that with the new class the college will have a study body of 375. There are 22 instructors. At Fordham University the high school department reopens on September 11 and the college department on September 16; the School of Pharmacy on September 17, and the Schools of Law and Medicine on the 25th. The high school department of St. Francis Xavier's, West Sixteenth street, reopened on Monday, but, as has been announced, its college courses have been consolidated with Brooklyn College.

ECONOMICS

San Francisco and the Coming Exhibition

The refusal of Great Britain and of Germany to take part officially in the Panama-Pacific Exhibition cannot but have been a disappointment to the people of San Francisco; the more so as it was the last thing that could be thought of in connection with two nations each striving for superiority in the Pacific Ocean. No doubt private firms, English and German, will make up somewhat for the absence of their respective Governments, should these persevere in their present attitude, and not yield to the pressure being brought to bear upon them by their own merchants and men of affairs. Still, however this may turn out, San Francisco will, we think, be able to survive, and to bring the exhibition to a successful issue.

For it must not be forgotten that one of the pleas by which the German Government justified its refusal, bears witness to the ability of San Francisco and the State of California to do this. "The Panama-Pacific is not an international exhibition, because the United States Government is not involved in its expenses. It is a purely local affair." This is poor reasoning. The Federal Government is not involved in the expenses of the Exhibition, because San Francisco and the State of California undertook to bear these, and for this purpose raised an enormous guarantee fund. So far, nevertheless, is the Exhibition from being a purely local affair, that it took its origin in Congress, and has been placed in San Francisco rather than New Orleans, by the formal act of Congress.

One may ask, why was San Francisco so anxious to get the Exhibition as to be ready to be responsible for its cost? The answer of one who does not reflect very much, will be because it wishes to advertise itself. This, however, is far from the truth. The fact is that San Francisco needs very little advertising, as there is no city in the world better known. Seven years ago it was in ruins. To-day it is practically rebuilt; and even those who have a tender memory of the old

city, acknowledge the splendor of the new. During those seven years of trial its population has grown by over 100,000 souls. The shipping arriving in its port during 1912, amounted to 6,768,276 tons, and it tends to double itself every seven years. Its assessed value is 643 million dollars, tending to double every 12 years. The mortgage debt on its real estate and its bonded debt are relatively the lowest of the eleven largest cities in the United States, being respectively only 128 millions and 27 millions. It has been rebuilt mainly in class A steel and concrete buildings, as nearly earthquake proof as human ingenuity can devise. Not a single such building was injured by the earthquake, all that existed before that calamity are in use to-day. It has perfected a water system for protection against fire similarly earthquake proof. Its trade is greater to-day than ever.

The significance of the Panama-Pacific Exhibition lies in this, that it will mark the opening of a new era in trade, of which the Pacific Coast will reap the chief benefits. San Francisco is the central city of the Pacific Coast, and it will be well for the traders of the world to come thither and study the new conditions and prepare to enter into new relations. As we pointed out a year or so ago, the canal means a great deal more for the Pacific Coast than competition with railways for domestic transcontinental trade. This, indeed, is in our eyes so insignificant compared with the stupendous advantages to accrue, that it might be ignored altogether. The canal means that the North Pacific Coast from Prince Rupert to Panama, so far removed from the great trade routes at present, will form a part of the greatest trade route of the world encircling the whole northern hemisphere. Everybody knows the trade route from Europe through the Mediterranean, the Suez Canal, the Indian Ocean and the China Seas to Yokohama, leading past the great ports of the world. If one takes a string and determines with it the great circle from Yokohama to Panama, he will see that it runs down the North Pacific Coast, so that Prince Rupert, Vancouver, Seattle, Victoria, Portland, San Francisco, are actually stations on it. Determine it again from Panama to Great Britain, and it runs in the same way past New Orleans, Havana, New York, Halifax. This means that ships will travel that route renewing their cargos half a dozen times on the way, that every port on it will be in direct communication with every other in the northern world, that freights will therefore be at a minimum, and all this, if it means anything at all, must mean that the Pacific Coast, so long out of the world, notwithstanding its great resources, will develop as perhaps no region has ever developed before.

This is what the Exhibition means for San Francisco. This is why San Francisco is unmoved by the refusal of Government to share in it. In this matter merchants are wiser than Boards of Trade and they will flock to the Exhibition whether their Governments vote subsidies, or not.

H. W.

SCIENCE

Like a tale out of the Arabian Nights is the opinion given recently by an expert on the future of Alaskan gold mining. It is based on the testimony of Mr. Falcom Joslin, who addressed the Senate Committee at Washington. We quote Mr. Joslin's testimony from the *Engineering and Mining Journal*.

"In my judgment the placer-mining industry in Alaska will last a thousand years, the area suitable for placer mining is so enormous. What we are working there now is only the gravels that will carry from \$3 to \$10 per yard. You cannot work gravels that carry less than that, but once we have transportation, and can work as they do in California, those carrying 7c. a yard, we have got so nearly an unlimited area of it that no man can foresee

the end of that industry in Alaska. There are 20 or 30 dredges in the Seward Peninsula. There is one dredge at Fairbanks and another in the Circle City district. There are eight or ten dredges in the Klondike. They operate about 150 days per year. They usually work until November, beginning some time in May. They are working gravels at Dawson, which is an older camp than Fairbanks, that carry 50c. per yd. And in some cases they are working gravel by dredging as low as 40c. per yd. at a profit in the Dawson country. When our transportation gets better, we shall be able to work similar gravels in Alaska.

"One great thing is that nearly the whole area of Alaska is gold bearing. There are placers and quartz. It has been said, and I believe the statistics and explorations of the Geological Survey show it, that you could go from Alaska, at Ketchikan, where there are important mines, along this route by way of Hains, clear out to Nome, a distance of 2,000 miles in a straight line, and that in every 20-mile section along that route you could develop gold mines. It is infinitely greater than any other area of gold country that has ever been found in the world."

Acting just as though "Jack Frost" were a human being with delicate lungs, instead of a matter of temperature, many fruit growers of Northern California build immense "smudges" or slow-burning fires for the sole purpose of smoking him out, or, in other words, for the purpose of keeping the frost away. A stranger in those valleys would think a great forest fire was sweeping down from the mountains almost any early evening in the fall when the temperature suddenly lowers, as these fires send a thick black pall of smoke hanging low over the orchards.

These fires are built in vats, and tar, peat and various other materials that burn slowly with a dense smoke are used. It has been found that in early evening when the temperature has fallen and there is every likelihood of a frost, if these vats are kept going the thick smoke actually protects the fruit from the freezing temperature.

Men are kept busy every fall for several weeks preparing the vats, hauling the fuel, watching the temperature and the weather reports and lighting and tending the fires. The smoke rises above them and does not bother them, but it is so heavy that it will hang around in the air throughout the night if the fires are kept smouldering. When there is a wind the smoke will not do this, but it is not needed as the early frosts never nip the tender fruits if there is a wind, only still nights feeling the effects of the early cold.

Some call this making artificial clouds, but they are blacker than any thunder cloud. During a big forest fire not many years ago it was found that on some of the fruit orchards near the scene of the fire where the smoke rolled down over the land, the fruit was not touched by frost while on neighboring fruit orchards where the smoke did not reach, the frost practically ruined the crops.

Then the growers began their experiments and learned the value of the smoke. This method is not as expensive as the little stoves many growers set out among their trees to ward off frost, for only a little tar mixed with rotten wood, peat, green leaves and such material is needed to keep the smouldering fires going in the vats all night. Four vats to the average sized orchard will supply sufficient smoke to keep off the frost.

PERSONAL

Possibly the readers of AMERICA may remember that more than three years ago Mr. Robert E. Spear, Secretary of the Presbyterian Board of Foreign Missions published very unfavorable accounts of the South American clergy and circulated a bogus papal encyclical to prove his charges. After two years of con-

troverly Mr. Spear admitted he had been deceived and frankly acknowledged the fraudulent character of the document which he had adduced. Mr. Spear was a passenger in the White Mountain Express which caused the wreck of the Bar Harbor train on September 2. It is gratifying to reproduce his account of one of the incidents in that terrible disaster:

"It may have been because fewer of us were hurt than in the other train that the panic on the White Mountain was so great. I was pitched from my berth at the first impact, and for a moment I was stunned. I came out of the daze to find the car a seething medley of men and women, fighting, screaming. For a few moments it seemed that people would be killed by one another. But within five minutes those same men and women were working beautifully, bravely, side by side, in aid of the injured.

"We found our way out easily enough, and we were joined by that grand priest Father Wall, who took us in hand as gently as a mother, as commandingly as a general in action. He was everywhere at once, it seemed. I saw him one moment bandaging a woman's arm; the next murmuring the last ritual over a dying man. He carried water, blankets, was surgeon, nurse and minister in one.

"I saw him tearing madly at the debris around the seething steam pipes of the locomotive to extricate an injured man. He did it at the risk of his life, for wreckage weighing tons hung upon the engine like an impending avalanche."

ECCLESIASTICAL NEWS

A movement is reported from the Far East to establish an all Indian Catholic Federal Union which would combine in one organization the various Catholic Associations in India, Burma and Ceylon. The scheme has been discussed for some time in the local Catholic papers and a circular letter on the subject was published some time since in the *Catholic Watchman*, the *Catholic Herald of India*, and the *Bombay Examiner*.

The twenty-fifth anniversary of the arrival of the first three missionaries of the Sacred Heart in the Gilbert Islands occurred on May 10. On the Feast of the Ascension, May 10, 1888, two priests and a lay brother began their difficult task. The Gilbert Islands consist of a group of several coral islands lying on the equator in the Pacific and belong to Great Britain. The population is about 40,000, of which number 15,000 are Catholics. The mission is at present in charge of the Rt. Rev. Bishop Leray, M.S.H., assisted by twenty-two priests, fourteen brothers and eighteen sisters.

The Benedictine missionaries who recently went to the Congo have prepared plans for a new Cathedral to be built at Elizabethville, the present northern terminus of the South African railway system. The Cathedral will be 160 feet in length and 100 feet in width, and will surpass in beauty of design and in the adornment of the interior any ecclesiastical edifice in present use in South Africa. The Belgian Minister of the Colonies and the Cardinal Archbishop of Malines have heartily approved the project.

So much has been printed of late regarding anti-Japanese sentiment and anti-Japanese legislation in California, that an illustration of the opposite may be interesting, and helpful too in dispelling, perhaps, a few exaggerated impressions. On Sunday, August 31, the Home and Mission, 2,158 Pine Street, for the Catholic Japanese of San Francisco, was opened and blessed. The building is a somewhat old-fashioned, well-built house, beyond the fire line of 1906, in a former residence section of the city, now largely occupied by Japanese. A number of persons, including Japanese men, women and children, gathered in the front room and hall; in the former seats were arranged facing a table and chairs in the back parlor. The walls were freshly and

tastefully papered, new rugs were on the floor, and there were several religious pictures, one of the Sacred Heart hung over the mantel. A photograph of Pius X occupied a prominent place.

Bishop Conaty of Los Angeles, who presided at the ceremony, was accompanied by the archbishop's secretary, Rev. Father Cantwell, and Father Le Breton who has already begun work among the Japanese of San Diego.

The celebration began with the blessing of the house and the hanging of a crucifix by the bishop. Father Le Breton made a rather lengthy address in Japanese, and one is quite safe in asserting that no American in the audience was much wiser when he finished, but his remarks sounded like an earnest appeal to the people for whom the Mission is intended.

The Japanese Vice-Consul spoke next, showing interest in the new work for his countrymen, and was followed by one of the young Japanese of San Francisco, who expressed the appreciation and gratitude of himself and his companions for the generous provision made for them by the archbishop. A Japanese representative from Los Angeles was the next speaker, his religious feeling being evident, and he was succeeded by a prominent Japanese of San Francisco. Then came the bishop's address. He spoke of the history and purpose of the gathering.

At the end of his address, having spoken to the Japanese as his children in the great Church where there is no distinction of race, all knelt together in prayer, reciting Our Father, Hail Mary, and the invocation, "St. Francis Xavier and Holy Martyrs of Japan; pray for us."

A mission house has already been opened in Los Angeles with about forty Catholic Japanese. There are about twenty-five Catholic Japanese accounted for in San Francisco. Who knows how many more there may be, hampered by a strange language, yet longing for spiritual assistance?

OBITUARY

General Sir Martin Dillon, one of the famous Irish soldiers of the modern British army, died in London, on August 18, in his 88th year. He came of a well-known Catholic family in the County Roscommon, his maternal grand-uncle being the Bishop Browne of Elphin, prominent with O'Connell in the Emancipation and Repeal era. General Dillon was a captain in India at the time of the Mutiny, and the siege of Lucknow won him his brevet as major. He was on the staff of Sir Charles Napier in the China expedition of 1860 and followed the same commander to Abyssinia. He was made general in 1892, received his K.C.B. in 1887 and G.C.B. in 1902. In the many commissions of trust given him he proved himself a high-minded man of sound judgment. In spite of the infirmities of age he insisted on daily attendance at Mass, and an unobtrusive charity for the poor was one of the leading characteristics of his life. An instance of this was manifested on the day before he died. After Mass he crossed St. James's Square to meet fifteen old soldiers who were waiting there to receive from him a usual weekly dole of a few shillings. "It was a pathetic little scene," says a writer in the *Tablet*; "one by one they saluted him and moved away to face another week's fight—poor, unknown old soldiers, forgotten by most of us, but never lost sight of by their former chief."

Father Doreyswamy a venerable priest in the Archdiocese of Madras died in that city on July 13, at the age of 72. The forty-seven years of his priestly life were spent in ceaseless toil for the salvation of souls. Father Doreyswamy ministered in almost every parish in the city of Madras. The large attendance of priests and people at his funeral testified to the esteem in which he was held. His Grace Archbishop Aelen presided at the obsequies, assisted by the Vicars General, the Rt. Rev. Mgr. A. Merkes, of Madras and the Rt. Rev. Mgr. J. Lopes of Mylapore.